

THE PANOPLIST;

OR,

THE CHRISTIAN'S ARMORY.

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[VOL. I.

FURTHER ACCOUNT OF THEOPHILUS.

(From the Christian Observer.)

You have complied with my wishes, by publishing the account of my visit to Theophilus. In the persuasion that every important occurrence in the life of such a character, cannot fail to afford instruction and entertainment to many of your readers, I now send you some further anecdotes respecting him.

Let me first, however, premise, that the flattering hopes which we entertained of his recovery were not disappointed; in a few days after the dispatch of my former narrative, we had the satisfaction to see him restored to our prayers in perfect health. The news of a national victory would scarcely have diffused more joy in the little circle of his friends and admirers.

When Theophilus succeeded to the estate which he now enjoys, he found a living attached to it, in the possession of a clergyman, who was beloved by his parishioners, and generally esteemed for his piety and benevolence. The opinion

entertained of him did not exceed his merits, and Theophilus was delighted to discover in him, a man of polished manners and elegant conversation, learned, judicious, and intelligent, and he courted an acquaintance with him, which was soon improved into an intimacy.

At this period, the religious attainments of Theophilus were of a standard little superior to what mine were when I lately entered his house. In the course of his education at school and the university, he had gone through the usual routine of religious instruction, but the seed was sown among thorns, and the pleasures of this world, "the deceitfulness of riches, and the lusts of other things entering in, had choked the word, and it had become unfruitful." He attended, indeed, the service of the church with considerable regularity, but rather for the sake of shewing an example of decent conformity than from conviction, or an anxiety to improve. An affecting occurrence which happened a-

bout six months after he had taken possession of his estate, gave a new and profitable turn to his thoughts and views.

The wife of the rector, and mother of four children, died, after an illness of only a few days : Theophilus had too much feeling and humanity not to be deeply affected at this event, and he only waited, according to the established etiquette, until the funeral had taken place, to offer his personal condolence to his friend. Judge of his surprise, when, on the Sabbath following the death of the lady, and the day after her interment, he saw the rector enter the church, with a depressed but composed countenance, and with a firm but submissive voice heard him perform his ministerial functions. The discourse which he addressed to his congregation, naturally had a reference to his own situation ; it was pathetic, solemn, and impressive : one passage in it, which was committed to writing at the time, with tolerable accuracy, by a sensible parishioner, has been communicated to me, and was nearly in the following terms.

“ You see me, my brethren, with the characters of grief upon my countenance ; they are deeply engraven in my heart. To lose a wife, an amiable beloved wife, the tender mother and kind protector of four dear children, is no trivial sorrow ; but I should be ashamed to appear before you, if, upon this trying affliction, I were to belie the doctrines which I have taught. I sorrow, but not as one without hope ; I know in whom I trust, and I feel his divine support on the present occasion ; it is that

alone which enables me thus to address you. Had I sought for consolation in that worldly wisdom, which men call philosophy, I should not have found it ; I should have sunk under the calamity which has befallen me ; but the gospel teaches me that the afflictions which Christians suffer here, while they are the deserved punishment of their sins, are also intended to purify their faith, and to prepare them for the enjoyment of that eternal happiness which Christ has purchased for them by his death. In all the dispensations of the Almighty, justice and mercy, where there is room for mercy, are ever united ; nor are any of the afflictions to which a believer in Christ is exposed, without abundant sources of consolation. Such an one knows that whom God loveth he chasteneth ; and while, therefore, he considers his sufferings as the effect of his sinfulness, and humbles himself under them ; he regards them also as proofs of the love of his Creator, who is thus weaning him from earthly attachments. Feeling that “ tribulation worketh patience, and patience experience, and experience hope,” he says in his heart, it is good for me to be afflicted, and he resigns himself to the disposal of his heavenly Father, in the hope of eternal life through Christ, a hope which elevates him beyond the limits of the world and time.

“ When the Christian also calls to mind the sorrows and agonies of his dying Redeemer, and whilst he contemplates, with unutterable gratitude, the stupendous display of divine love, in the atoning sacrifice of the Son

of God, then is his burden lightened, and his tongue instinctively exclaims in the language of inspiration—"The Lord gave, the Lord hath taken away, blessed be the name of the Lord.

"As for myself, why should I grieve? because the dear object of my earthly affection has entered into the joy of the Lord? for such is the blessed confidence with which her faith in him has inspired me. No, my dear friends, though I am deprived of a companion in whose society I enjoyed all the happiness, which this world can afford, though my children have lost a most affectionate endearing parent, yet my sorrow is well nigh absorbed in the thought of the happiness which she now enjoys. I derive support and consolation from the confidence I feel, that the Lord, in whom she trusted, has taken her to himself, and from the hope that through faith in him I shall again see her a purified saint, in the company of my ever blessed Redeemer."

This was a scene to which few persons present had ever witnessed a parallel, and for which Theophilus was wholly unprepared; his admiration was equal to his surprise; he knew the rector to possess more than a common share of sensibility, and that the warmest affection had ever subsisted between him and his wife. The style of the discourse, the tone and manner in which it was delivered, and the unimpeached integrity of the preacher, did not suffer him to entertain a doubt respecting the sincerity of his resignation, and he felt all the force of the example, although he then was by no means qualified to appreciate the value of the

principles which had inspired it.

Theophilus was too much affected by what he had seen and heard, to accost the rector after the services of the church were finished, but he visited him on the next day, and then, as well as in all his subsequent interviews, found his conversation and deportment in exact correspondence with the doctrines which he publicly taught. The weight of such an example was hardly to be resisted by any mind susceptible of piety or sensibility; and Theophilus was led by it into a train of reflection, upon the power of that religion which could support human nature under the deepest calamity; and he justly concluded, that if it were founded on substantial evidence, the consolation which it inspired was no less rational than solid. He saw clearly that the topics of condolence and resignation, suggested by philosophy, were neither sound in principle nor efficient in practice, and that the frame of mind which they were calculated to produce was a sullen, rather than a rational acquiescence: whilst Christianity, on the contrary, inculcated submission without extinguishing feeling, and, by the views and hopes which it inspired, satisfied the reason whilst it alleviated the distress of the afflicted. He determined, therefore, to peruse the scriptures with patient unprejudiced attention.

Theophilus, with whom I have frequently conversed on the interesting subject of the progress of his religious convictions, has confessed to me, that although he immediately discovered, in the code of revelation, a system

of morality, equally pure, rational, and sublime, founded on the justest conceptions of the Supreme Being and the nature of man, and adapted to all people of every country and condition, it was long before he rightly understood, and cordially and practically embraced the fundamental and peculiar truths of Christianity; the ruin of the world by sin, its redemption by the atonement of a crucified Saviour, and the sanctifying influence of the Holy Spirit. The truth was, as he now acknowledges, that he depended too much upon himself, and had overlooked the necessity of prayer for the Divine assistance to enlighten his understanding and purify his heart; hence it was that he perused the scriptures rather as a code of ethics than a revelation, which taught him the alienation of man from God, and the means of his reconciliation with his offended Maker and Judge.

But the pious rector, with whom he now constantly associated, pointed out his errors, and taught him to renounce all dependence upon himself for spiritual improvement, and to trust in him alone who is the author of every good and perfect gift, soliciting his aid by fervent and frequent prayer. Theophilus most readily submitted to his instruction, and being by the divine grace gradually enabled to perceive the grand display of heavenly mercy in the redemption of man, embraced with ardour the gracious invitation of an Almighty Saviour.

This worthy clergyman is now no more; he died about ten years ago, and Theophilus, who can scarcely mention his name

without a tear, has since his death liberally maintained his children. They are placed under the care of a pious relation in another county; and Theophilus, who has undertaken to provide for their temporal welfare, has made a particular bequest in his will for this purpose, lest he should not himself survive to fulfil his engagement.

Theophilus having deliberately adopted the religion of Jesus, determined, in humble dependence on divine support, to act up both to the letter and spirit of it. His first endeavour was to correct himself, and to bring his mind under subjection to the gospel; and as he was sensible of the natural impetuosity of his temper, as well as of other irreligious propensities, he laboured incessantly to subdue them. The instruction of his family became an object of his early and serious attention; he was aware both of the obligation of performing this duty, and of the inhumanity of neglecting it. By degrees he extended his care to his dependants and neighbours, and his liberality, which was now under the direction of his piety, aided the influence of his exertions. His progress was opposed by many obstacles, but he was not deterred by them from perseverance. The obnoxious epithet of *Methodist* was applied to him, and his gay friends amused themselves with impotent and profane jokes upon his *conversion*. He had ignorance perpetually, and malice and ingratitude frequently, to contend with; but these impediments, instead of inducing him to relax his efforts, stimulated him to redouble them, and he had the happiness, in many instances, to

find them crowned with success. I shall not enlarge upon a subject which has been so amply detailed in my former narrative, and which describes Theophilus as he now is; but I have learned one anecdote, of his conduct, which so strongly marks his principles and good sense, that I cannot deny myself the pleasure of relating it. There never was a period in which it was more necessary to enforce the example which it inculcates.

A short time before the death of his pious instructor, a recruiting party took up its quarters in a small town at no great distance from the residence of Theophilus. The commanding officer, a young man of family and fashion, had contrived a plan for seducing the daughter of a farmer, a tenant of Theophilus, who was apprised of the scheme just in time to prevent the ruin of the girl. On this occasion he wrote a letter of expostulation to the officer, which the other resented as an insult, and brutally challenged him. Theophilus declined the defiance without hesitation, and addressed a second letter of remonstrance and admonition to the officer, which produced an insulting and abusive reply. The report of this transaction was circulated much to the prejudice of my friend, and, as usually happens in such cases, with many circumstances which were wholly unfounded, and which remained for a time uncontradicted; for Theophilus, satisfied with having performed his duty, was silent on what had passed, from a principle of Christian forbearance to the officer who had insulted him, although he was, at the same time, fully aware of the consequences that

might attend his refusal of a challenge.

About a fortnight after this occurrence, Theophilus was present at a numerous meeting of the gentlemen of the county, a few of whom had adopted strong prejudices against him on no other grounds than because the invariable rectitude of his conduct furnished a perpetual contrast to their irregularities. He remarked, what he had been prepared to expect, a cold formality and reserve in their reception of him, little short of incivility. After a moment's deliberation, he requested their attention, explained all the circumstances of the transaction, which had led to a correspondence with the officer, and addressed them in terms to the following purport:

"I have been given to understand, what it would pain me much to believe, that my refusal of a challenge has depreciated my character in the estimation of some to whom I have the honour to speak. I know that, even by the laws of honour, I was not bound to meet my challenger; but I dare not take refuge from reproach in such a plea. No, gentlemen, I am called upon publicly to avow, that in declining the challenge sent to me, I acted from a superior motive, from obedience to the law of God, which admits of no compromise with the rules of honour. The Master whom I profess to serve, not only requires my obedience, but the avowal of my allegiance, and disclaims the hypocritical service of a disciple, who is ashamed of the name of his Lord. I shall not expatiate on the absurdity, barbarity, and illegality of duelling: to a believer in the doctrines of Chris-

tianity, it is sufficient that the practice is condemned by the positive command of the Almighty—"Thou shalt do no murder,"—and that it is opposed not only by the letter, but by the whole spirit of our holy religion, the essence of which is love to God and man. These are the principles upon which I have acted, and to which, by God's assistance, I am determined ever to adhere, through honour and dishonour, through evil report and good report. Eternity is of too serious importance to be staked against the opinion of the world; and professing to fear him who can destroy both body and soul forever, I dare not offend him by the deliberate commission of a crime, which may send me or a fellow-creature uncalled into his presence, with the dreadful consciousness of wilful sin, which cannot be repented of."

This address, of which I am enabled only to give you an imperfect sketch, was heard with great surprise, but with an effect much to the credit of those to whom it was offered. It was well known, that at no very distant period, Theophilus would not have declined a challenge, and those who were disposed to attribute his new principles to a methodistical bias, could not refuse their applause to his manly avowal of them, whilst all concurred in approving that conduct which had exposed him to the insult of an unprincipled libertine. Some of the company did not hesitate to express an unqualified approbation of his behaviour, and an old and respectable divine spoke with enthusiasm in favour of it, as affording an example which, under similar circum-

stances, all were bound to imitate, at the hazard of their immortal souls.

I now revert to myself. The period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor, and return once more to the mixed society of the world. I am too well acquainted with the power of long established habit not to feel some apprehension of danger from the temptations to which I may be exposed, on revisiting the scenes of my former dissipation. Of all my life, I can only reckon the last six months as in any degree devoted to God, and to the care of my own soul, and I feel therefore my want of constant aid from the society, encouragement, and example of those, who live by the rules of the gospel. This aid I am not to expect from my old friends and associates. My newly acquired principles are, I trust, too firmly fixed, to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those, who though not professed infidels, and even nominal Christians, live without God in the world. The danger of such a society is the greater because it is not as much suspected as it ought to be, and there is a natural tendency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to invigorate and confirm them,

for the daily recurrence of frivolous and worldly conversation naturally tends to produce idle habits of thinking, and in time, if not counteracted, to annihilate the very power of serious reflection and meditation.

I have explained my apprehensions to Theophilus, who is pleased to find that I entertain them; he tells me to be strong in the Lord, and in the power of his might, praying always with all prayer and supplication in the spirit, for the support of divine grace. He has promised to write to me frequently, and to introduce me to the acquaintance of a most respectable clergyman in London, as well as of another friend of his, with an assurance that I may depend on their assistance and advice, in whatever relates to my spiritual concerns. I shall leave him with unfeigned regret, but with this consolatory hope, that a few months will enable me to finish the business which calls me to the metropolis, and that I may then return to his society; for the benefit I have already derived from which I most devoutly return thanks to God.

EDWARD ASIATICUS.

PAPIAS AND IRENÆUS VINDICATED, RESPECTING THE MILLENARIAN TENET.

[Selected from a work of the Rev. Thomas Hartley, entitled, *Paradise Restor'd; or a Testimony to the Doctrine of the blessed Millennium.*]

IN the Panoplist for August, page 92, in the Life of St. Irenæus, given from the *Christian Observer*, we find the following

paragraph; "Irenæus is also said to have been for some time the scholar of Papias, the Bishop of Hieropolis, a man of unquestionable piety, but of a weak judgment and narrow understanding, which, leading him to misunderstand some of the more abstruse parts of scripture, proved the occasion of great errors in many who followed him, and revered his memory; errors, the contagion of which, Irenæus himself did not wholly escape."

It would be doing justice to the memory of those pious and ancient fathers, to notice what has been said and published, on the other hand, by those who have made it much the business of a long life, to search into antiquity, and to inquire what was accounted orthodox doctrine in the early ages of the church.

To answer such a purpose, the following extract from the above mentioned venerable author, is submitted to the judgment of the editors of the Panoplist.

Mr. Hartley, in citing the testimony of the primitive fathers for a future triumphant state of the church, under a visible reign of Christ on earth; after introducing the plain testimony of *Justin Martyr*, which is to be found in his dialogue with *Trypho* the Jew, proceeds as follows.

"*Irenæus*, Bishop of *Lions*, was another father of chief note in the early days of the church, having been a disciple of *Polycarp*, as *Polycarp* was of *St. John*. Very honourable mention is made of him, by the fathers of the following ages, and by those who rejected the doctrine of the *Millennium*, as *Eusebius*, *Theodoret*, and *St. Austin*, styling him an apostolical man, admirable,

and the light of the western churches. *Jerome* in his commentaries on *Isaiah* and *Ezekiel*, and *Eusebius* in the third book of his ecclesiastical history, affirm, that he believed in the thousand years reign of Christ on earth, according to the letter of the *Revelations*; which, by the way, is one very probable reason, why all his writings, in which he professedly treats that subject, have been suppressed, and that only one of his many volumes (that on heresy) is come down to us, recovered and published by *Erasmus*, in which, though the matter of the work leads not to this point of doctrine, yet there is enough to confirm what *Eusebius* and *Jerome* have affirmed of him as to this matter. In particular, he delivers it as an article in the symbol or creed of the churches in his time, that Christ should come to restore all things: And in Book v. chap. 28. and 30. that at the end of six thousand years, would be the Sabbath of rest, when the Lord will destroy the reign of anti-christ, put the just in possession of the kingdom, and restore the promised inheritance to *Abraham*. *Eusebius*, who was no friend to this doctrine (nor yet to one of still greater importance) makes *Papias* to be the first author of it, and endeavours to discredit his authority, by calling him a plain, illiterate man; and yet asserts that he led *Irenæus* into this error. But if *Irenæus* was a man of such ability and learning, as he is represented, and does appear by what we have left of his works, how came he to suffer himself to be imposed upon in a matter of such consequence, by

a weak man, when he had no less advantage than that of conversing with those, who had conversed with the apostles, and was himself a disciple of *Polycarp*, who was instructed by St. *John* the divine? Besides, it appears from the confession of *Jerome* himself* (who had taken up as strong prejudices against this doctrine as *Eusebius*) that *Papias* was also a disciple of St. *John*; and *Eusebius* owns that *Irenæus* called him so,§ and the companion of *Polycarp*; and surely these connexions well qualified him for a witness to their doctrine. If *Papias* was a plain man, he was the less likely to impose upon others; nor could it require much learning to know whether his master, St. *John*, explained his prophecy of the *Millennium* in a literal sense or not. Whether *Papias* was a man of learning or not, is nothing to the purpose; he was an honest man, charged by no author of credit with holding heretical notions, and so great a veneration had he for the apostles, that he was a diligent collector of all remarkable particulars concerning them, and even of their sayings. What his credit in the church was, appears by his being made Bishop of *Hieropolis* by the immediate successors of the apostles; and the dignity of his office in those days of the church, may be allowed a good presumptive argument of the sufficiency of his qualifications for the discharge of it, or else we must say, that all things went wrong apace in the church, even in the first cen-

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* Hieronym. Ep. 29.

§ Euseb. Eccl. Hist. Lib. 3.

tury ; and then there is an end of all ecclesiastical authority. But the truth of the matter lies here ; the tide of prejudice and opposition ran so strong against the millennial doctrine, after the second century downwards, that no arts of calumny and misrepresentation were spared in order to sink it, insomuch that even good men were, by education and the authority of the learned, prepossessed against it, and this has been so much the case in general for now more than fourteen centuries, joined to the wicked practice of corrupting, curtailng, and suppressing the works of the first fathers on this subject, that it is next to a wonder that we have any of their testimonies to it left.

“ It is likewise to be observed, that together with the opposition to the doctrine of the Millennium, sprang up in the church a fondness for that critical and contentious kind of theology, which teaches men to doubt of every thing, and dispute against every thing ; insomuch that there are few of the canonical books of scripture, which did not meet with some oppugners to their divine authority, about that time. But the God of truth hath set his seal upon the Sacred Writings, and his providence hath preserved them to us ; and so long as we are possessed of this blessing, so long will this doctrine be supported by an authority, against which the gates of hell shall not prevail ; and fully assured we may be, that the time when the knowledge of the scriptures, both as to the mysteries of our holy faith, and the interpretation of prophecy, will be given

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in greater clearness, and fuller measure than has been hitherto, and that not in the way of human learning and criticism, but by larger communications of the Spirit of Wisdom from the Father of Lights in the hearts of the simple and unlearned, both men and women ; and that as well to humble the pride of men on account of their natural and acquired endowments, as to make manifest that the excellency of wisdom is not of man, but of God. That the full understanding of the scriptures has not yet been given, will readily be granted ; and that they shall be understood in perfection cannot be denied, since to that end they were given. Now, we know that it is according to the purpose of God, to conceal his secrets from the great and wise of the earth, and to reveal them unto babes,* persons of an humble mind, and of a resigned and simplified understanding ; and that thus it shall be in the last days, when he will *pour out his Spirit upon the servants and upon the handmaids,§ and all his children shall be taught of the Lord.*”¶

The worthy author, from whose work the preceding extract is taken, was Rector of Winwick in Northamptonshire ; a clergyman much esteemed by men of learning and piety for his warm attachment to the truths and duties of our holy religion, aiming in all his discourses, to promote the spirit and power of religion in its professors, and to win souls to Christ. He was a true follower of the Lamb ; and

* Math. xi. 25. § Joel ii. 29.

¶ Isaiah liv. 13.

in imitation of his divine Master, made it his delight to "work the works of him that sent him while it was day," and when the night of death came, though it

was sudden, we trust it did not find him unprepared : He died, in an advanced age, of an apoplexy, December 11, 1784.

FIDELIS.

Religious Communications.

ON EXPERIMENTAL RELIGION.

(Continued from p. 203.)

THE propensity to *commit* sin, is not more universal, or powerful, than the propensity to *palliate* and *excuse* it. Indeed, this last is one of the capital exhibitions and proofs of human depravity. Insensibility to the objects of religion has seized the whole species. Of course, it becomes a common interest and wish, to justify, or at least, to extenuate it. To this point human ingenuity has directed its utmost strength, and its unwearied efforts. The result has been an infinitude of apologies, plausible in appearance, but in reality, frivolous and absurd.

One of the most imposing of these apologies is this : that from the very constitution of our nature, we are principally attracted and impressed by things visible ; and that God being spiritual and invisible, all emotions which have him for their object, must necessarily be indistinct and languid. This suggestion, though it assumes the garb of philosophy, is in fact one of the most irrational and preposterous that can be conceived. If it proves any thing, it proves far too much. It presumptuously arraigns and blasphemes the God of heaven : for it declares, that

in bidding us love him with all the heart, and with the utmost fervour of our affections, he is either *ignorant*, not knowing our frame ; or *unjust*, demanding that which he knows to be impossible. Beside, who sees not that on this principle, Abraham, David, Paul, and in short, the whole host of worthies whose character and exercises the scripture records, were a set of visionaries and enthusiasts. Their religion was not a cold and languid thing. It was vigorous, active and ardent. Love to God was their *ruling passion*. It triumphed over every rival affection, and every opposing interest. Devotion to the divine honour was their grand principle of action. Here they sought and found their happiness. This they esteemed the *life of life*. They conversed less with their fellow-creatures around them, than with an UNSEEN DEITY. In communion with him, they found the sorrows of life soothed, its burdens lightened, and a new sweetness mingling itself with every joy. In short, their sentiments and feelings, their plans and pursuits, were precisely what the generality of men are prone to consider as the height of enthusiasm.

But let us take a nearer view of this boasted theory, that *none but*

sensible objects can excite strong emotions. What is it in an *earthly* friend, that engages esteem and love? Is it his external form? Is it his head, his hands, or his feet? No surely. The features of his *mind*, the qualities of his heart, his integrity, benevolence, tenderness and generosity—these are the objects which attract and rivet our affection. The man whom we know to possess these and similar attributes, in an eminent degree, we can strongly love, though we have never seen. We can love him when *absent*; and we can love him when *dead*. Thousands who never saw a WASHINGTON, have cherished him in their hearts, as the father of his country, and the glory of mankind. Thousands who saw and loved him when living, think of him with even an increased tenderness and veneration, now he is no more.

The objects then, which lay hold on some of our strongest affections, are imperceptible to sense. The purity and rectitude of a fellow-creature command our veneration. His benignity and condescension conciliate our love. And has not He who is at once the source, the sum and the perfection of every thing venerable and lovely, the highest possible claims upon us? True, *we have neither heard his voice, nor seen his shape.* But of his existence, we are as certain as of our own. His beauty overspreads creation. His glory shines conspicuous in every object our eyes behold. Nor is there a day, or moment of life, in which his bounty does not meet us in ten thousand various forms. By what potent and numberless considerations are

we then urged to open our hearts to him, and give him the strongest, the tenderest affections of which they are capable!

The argument arises to its highest pitch of evidence, when we consider that this glorious and exalted Being condescends to *invite* this tender tribute, and to assure us that he accepts it. He calls us to *give him our hearts*. He permits us not only to reverence him as a Father, but to love him as a Friend. He indulges, nay more, he commands us, to *trust in him at all times*, to pour out our very souls before him, to cast our burdens on his arm, and to seek a refuge, amid the storms of life, in his compassion and love. Those who thus affectionately confide in him, he honours with appellations of the tenderest endearment. He styles them his *friends*, his *children*, his *jewels*, his *treasure*, his *portion*. Are they oppressed? He is their patron and avenger. Do they complain? He has an ear for their cries—a bottle for their tears. Nor is there a saint on this earth so poor and despised, but the HIGH AND LOFTY ONE who inhabits eternity, comes down to dwell in his heart, and cheer him with the consolations of his love.

Such are the astonishing forms in which the divine condescension and goodness exhibit themselves to man. What returns they demand, what emotions they should excite, what animation and tenderness they should impart to all the exercises and duties of religion, let our minds, if they are not overwhelmed with the contemplation, conceive: but surely, no language, of man or angel, can adequately express.

It is equally surprising and affecting, to observe that those who would banish sensibility from *religion*, are not unfrequently those who would be thought to possess the greatest exquisiteness of feeling on every other subject. The neglect or unkindness of a friend, though in a solitary instance, they can scarce either support or forgive: while years of recollected sin, in which they have lived, against the God of heaven, excite little compunction. They can melt over a tale of fictitious wo; while their hearts are cold and callous to the real and unparalleled sufferings of the Saviour. They can overwhelm an acquaintance with congratulations on some trivial escape; they can even

Boast quick rapture trembling in
their eye,
If from the Spider's snare they save a
Fly:

yet if a tender Christian speak with some emotion of his hope of heaven, and of redemption from endless ruin, they pity, and perhaps ridicule him as a weak, enthusiastic being.

In no age has the philosophy of the human mind received greater improvements, than in the present. Volumes have been written for the purpose of illustrating the nature and origin of our ideas and emotions, and of tracing our various pleasures and pains to their distinct sources. In this department of philosophy, as well as the other, much has been gained by endeavouring to reduce every thing to the test

of fact, and of experiment. Is it rational then to brand every thing in *religion*, of the experimental kind, as fanciful and enthusiastic? Are not its teachers called upon to describe and distinguish its peculiar features and exercises with the greatest possible accuracy? And in a case of such universal and everlasting moment, should not all be solicitous to try their characters and feelings by the standard of truth?

Doubtless, the cause of experimental religion has suffered much through the medium of its professed friends. Many who have been its loud advocates in words, have by their conduct, given it a deep wound. Many who have confidently boasted of their inward feelings and frames, have yet exhibited too convincing evidence that their hearts were false and hollow. These deplorable instances prove nothing against the reality of vital religion; but the reverse. The world is full of impositions which are practised under the mask of *honesty* and *patriotism*. This does not imply that there is no honesty or patriotism in existence, but rather that there is, and that the most depraved and vile are sensible of it. For who ever thought of counterfeiting a nonentity? Let us then beware of enthusiasm, and of hypocrisy. But let us likewise beware, lest, by an undistinguishing clamour against these *abuses* of religion, we be imperceptibly led to give up its characteristic features, its foundation, and its very essence.

Z.

THE DECALOGUE.

No. 2.

Second Commandment.

"THOU shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

"THOU shalt not bow down thyself to them or serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

"And shewing mercy unto thousands of them that love me, and keep my commandments."

This commandment corrects the erroneous ideas, which mankind had entertained of Deity. His nature is incorporeal. Representing it therefore, by any form in heaven, on earth, or under the earth, leads us from the truth. Such representations are strictly forbidden, as well as worshipping him through mediums, which he hath not appointed, whether through the medium of images, of departed men, or of angels. All which mediums are found in experience to pervert the judgment, and to issue in giving to the creature, the worship which ought to be given to the Creator alone. In this commandment the doctrine, which our Lord taught the woman of Samaria, is evidently implied. That God is a Spirit, and that he must be worshipped in spirit and in truth. Mankind early lost this doctrine. They became vain in their imaginations, and their foolish hearts were darkened. "Professing to be wise they became fools."

Here they are taught true wisdom, and introduced again into the right path. Let every temptation to sin be avoided. Neither the statuary nor painter had encouragement among the Israelites. The prohibition extends only to such representations, when the object of worship, but lest men's minds should be withdrawn from the true God, neither figures, nor pictures of any kind were permitted in the commonwealth. The Roman governors, before Pilate, conformed so far to the opinion of the nation, as to remove from the ensign used at Jerusalem, the image which it usually displayed of the emperor. A neglect of this afterwards gave great offence to the Jews, and excited them to very dangerous tumults. In the command we find a beautiful gradation. Blame was attached to those, who made images or pictures; *they* were more blamable, who bowed before them in adoration; but they were in the highest degree blamable, who served these by sacrifices, and offerings of any kind.

The truths contained in this commandment were not altogether unknown to the Gentiles. The knowledge of them might have been derived either from tradition or from the intercourse, which they had with the Jews. In many of the heathen temples no image was permitted. The Persians in this conformed to the injunctions of their Zoroaster, whose story is so similar to that of Moses, as to make it probable, that the narration had its origin in our sacred books. Numa allowed no statue, picture, nor image to debase

the worship of the Romans, believing it to be highly derogatory to the Divine honour to represent him by such mean things.

The transgressors of this law are spoken of as those who "*hate*" God. Idolatry would subvert the throne of God, and establish in its place the dominion of iniquity. It excites his jealousy and indignation. Wherever anger or fury are attributed to God, either in the law or in the prophets, idolaters are the objects. The order against the Israelites, who should fall into idolatry, discovers God's fixed aversion to this crime; and determination to punish it. (Deut. xiii. 12—17.)

The man who observes this commandment, loves God. He rejoices that God reigns, and submits cheerfully to all the orders of his throne; he is tender of his honour, and gives him, and him alone, his heart and his adoration.

God will suffer no rival; the offender introduceth such a rival at his peril. A man may live to see the third, and sometimes the fourth generation. His crime shall occasion him calamity as long as he liveth. We are vulnerable in our children. He is sunk below the brute creation who has not for such the tenderest affections. The imitative power is strong in children. They do as their parents do; if parents be ungodly, so probably will be children. How intolerable the thought, that you have, by your example, misled the child, and brought not only your own grey hairs with sorrow to the grave, but also entailed a sad inheritance upon children's children. Were the child

to correct the fault of the parent, the child would not suffer. Far be this from God. Children, who tread in the steps of the father (and this the commandment supposes) are justly exposed to the same distress, and no glossing can hence impeach any attribute of Deity; but even allow, as must sometimes have been the case, that the child did suffer and die in consequence of the parent's idolatries; the difficulty here is not greater than in any other case when infants do suffer and die.

A vicious parent is sometimes affected with diseases which are hereditary. A generation who hold in abhorrence the crime of the ancestor, still groan under the doleful consequence. This is a fact of which all may inform themselves. It takes place, under the government of God, and proceeds from laws by him established.

Another fact is universally known. Since Adam disobeyed God, infirmity and pain, sickness and death, have threatened every infant descending from him, and been fatal to vast numbers of them. This, according to the present course of things, is inevitable. Has not God regulated things in this way? If he be pleased thus to shew his disapprobation of iniquity, what can we object? Shall we arraign wisdom, which is infinite? Shall we say of a plan known to us in part only, that it is defective? Can any thing be more presumptuous? Is it not true wisdom devoutly to acquiesce; fully assured, that however things appear to us, the Judge of all the earth hath done right?

God visits the iniquity of the fathers upon the children unto the third and fourth generation, but shews mercy unto thousands of them that love him, and keep his commandments: his judgments have a limit, his mercies are unlimited. Judgment is his strange work; in mercy he delights. Acts of mercy are much more agreeable to him than acts of punity. It would have given him pleasure to bless thousands of generations, but to the punishment of three or four he proceeded with reluctance.

PHILOLOGOS.

PROOFS OF A UNIVERSAL DELUGE.

No. 6.

(Concluded from p. 255.)

DEISTS have dwelt with impious satisfaction on some of the more remarkable parts of revelation. The descent of all nations from one pair, and the universal deluge have been themes of their indecorous animadversions. A few pretended or nominal Christians, not bold enough to deny, nor humble enough to believe the word of God, have sometimes joined with deists respecting these subjects. To these we beg leave to address the following proofs from the sacred scriptures, which establish the universal deluge, beyond the shadow of a doubt.

Gen. vii. 19, 20, 22. "And the waters prevailed exceedingly upon the earth, and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered, and all in

whose nostrils was the breath of life on the dry land died." Here observe that the waters prevailed exceedingly on the earth, that all the hills, all the *high* hills, that were under the whole heaven were *covered*. The *mountains* were covered; fifteen cubits deep were they covered. A suitable depth that no animal, nor giant might escape death on the top of the mountains, that the vast ship, the ark, might float safely over them.* All creatures on the land died. The flocks and herds are soon overwhelmed; the warlike horse is arrested in his flight. The soaring lark and towering eagle, their strength exhausted, unable to move a wing, fall, and sink in the dark abyss. Silent are the groves of Lebanon; not a bird flutters on the top of the Andes; Atlas no longer trembles with the lion's roar. Villages and cities are swept away. In vain the inhabitants fled to the highest hills, or the ark of Noah. The door is shut. In vain they cry to God. Their hour of hope is past. Like the rich man in hell, they find their prayers rejected. The waters sweep them all away. Not a breath moves the air; silent death spreads his boundless empire; the world is an universal tomb.

Chap. viii. 14. "And the ark rested upon *one* of the mountains of Ararat." Unless the waters had covered the mountain, as mentioned in the 7th chapter, the ark could not have floated on its summit. The ark must have grounded on the

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* Menochius and Bonfrerius. See Pool's Synopsis on the passage.

mountain while the water was of considerable depth, and while the billows still rolled over the lower hills. Accordingly, after this event, for two months and a half, the water continued to abate, before the tops of other mountains began to appear. Forty days after this, Noah sent forth a raven; seven days after he sent forth a dove; but she found no rest, for the waters were on the face of the whole earth; seven days after he sent the dove again, and she returned with an olive leaf. Could the language of mortals, could the language of heaven, make the declaration of any event more certain, than the universality of the flood in these passages? Previously God had said to Noah, "that *the earth*," all the earth, "was filled with violence, and that he would destroy all flesh with the earth." Such was the threatening. Could Noah, could any intelligent being suppose, that any part of the earth was to be excepted from the destruction? In giving a history of the awful catastrophe, when it was closed, God says, he did, according to his threatening, destroy "all flesh, and that the waters did cover all the high hills, under the whole heaven." In his covenant with Noah afterwards God promised, "that there should be no more a flood to destroy *the earth*." If with these declarations before us we do not believe the flood universal, neither should we be persuaded though one should rise from the dead, and declare it.

Yet some persons, to prevent a waste of water, and contrary to all evidence on the subject, imagine that this deluge of hills

and mountains was confined to a *particular part* of the world. They suppose it confined to the inhabited part of the earth; how great a portion this was, they have not informed us; only that it was not the whole.* Objections accumulate against this hypothesis. Why were birds and beasts collected in the ark, if the deluge was not universal? They had doubtless wandered, beyond the supposed dwellings of men; they would soon have again replenished the new settlements after the flood. Why was any ark built? Why was a miraculous, and unknown voyage undertaken? It would have been easier, and infinitely less dangerous for Noah to have travelled beyond the settlements made, where he might have rested in safety. Some of the mountains of the old world are ten, fifteen, and sixteen thousand feet, and upwards in height.† The objection then supposes a pile of water two or three miles high in a square, round, or zigzag form, as the settlements might extend in a straight line, project down a fertile valley, or retreat, to avoid a barren plain, a rocky moun-

* In this objection the ignorance is equal to the wickedness; for all the calculations of the learned make the antediluvian population vastly greater than the present. See Stackhouse and Encyclopedia.

† The St. Gothard is 10,000 feet high. Mount Etna is 11,000, Mount Argentiére is 13,000; Teneriffe is 15,000; Mount Blanch 15,662. Ararat has probably never been measured, but 16,000 feet in height is the region of perpetual snow. Mr. Tournefort, who was on the spot, says that the top of Ararat is covered with perpetual snow. Some of the mountains in Norway are 18,000 feet in height.

tain, or a dismal swamp. The laws of nature are suspended, gravitation ceases, or water becomes solid, a monstrous miracle is *invented*, contrary to all evidence, merely to cast contempt on the authority of revelation. This absurdity would strike infidelity dumb, were she not in the habit of trampling on truth, or of straining at gnats, and swallowing camels. Is it not astonishing that Moses should describe the dividing of the Red Sea, and of Jordan, as surprising miracles, and not mention this pile of water three miles high, and perhaps several thousand in diameter?

Others excuse their unbelief, by imagining the history of Moses figurative. It is true that sometimes by a *figure, synecdoche*, the whole is put for a part, but there must always in this case be some proportion between the part and the whole; nor must the writer, unless he would be charged with bombast or falsehood, use such particular phrases, as Moses does in his history of the deluge. Let us for a moment examine the account of the deluge, supposing it to be figurative. This class of objectors allow, that the water might rise fifty-two feet and a half high; but the Bible says, the water covered the high hills and mountains fifteen cubits. The Chimborozo is twenty thousand six hundred feet high. The floods on the Mississippi are now often thirty feet high. As fifty-two and a half feet are to the height of Chimborozo with the sixteen cubits, which covered its surface; so are thirty feet to 11,788 feet. Now let a traveller, who saw the rise of

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the Mississippi this year, insert and publish in his journal, that on the 17th day of April, the heavens were opened, the rain fell, the floods rose till the high hills were covered, till the mountains† on the north west coast of America were covered 1788 feet, till Quito Capitate in South America‡ was covered 1546 feet, till the highest mountains in Vermont§ were covered 8,334 feet deep; that all the inhabitants of these countries perished, excepting a dozen families, who ascended Chimborozo, Catopaxi,¶ and a few other mountains, which reared their summits above the billows of the flood; that after the waters began to abate, it was several months before the hills appeared; if after reading this tremendous description, and shuddering for the destruction of the human race, it should be discovered, that the water rose only thirty feet, covering only the swamps of Louisiana, drowning nothing but a mammoth, and an aged man, sick in his cabin, what would be thought of the writer? That he was a madman would doubtless be the first impression. If on examination he were found to be a cold hearted philosopher, infamy would cover his name. Yet this description is less particular, and less extravagant than the narrative of the flood, according to those, who deny that it was universal.

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† Some of these are computed at 10,000 feet in height.

‡ This mountain is 1707 toises high.

§ Kellington Peak, 3454 feet high.

¶ Catopaxi is 17,700 feet high, Ek Atlas is 16,380, Antifano is 18,120, and Illinika 16,302.

If, in this cool, dispassionate narrative, where the figures, and splendid expressions of poetry are not admitted, the artless declarations, that all the high hills were covered, that the mountains were covered fifteen cubits, that all creatures on the dry land died, that after a hundred and fifty days the ark struck on a mountain of Ararat, that two months and a half after the tops of other mountains became visible; if all these, and other expressions, we have quoted, do not prove the deluge universal, no language can be explicit, no confidence can be placed in history or inspiration. Those, who reject the plain, simple narrative of the flood, may as well reject the history of the fall, or the crucifixion of Jesus Christ, and scoff at all religion.

Still cavils are made. It is inquired, whence could water be found to cover the earth so deep? Those, who inquire, may perhaps reject the *fact*, unless they are satisfied, as to the means of its being accomplished. They may as well inquire how God created the world, or how he can be self-existent and eternal; and if creation, self-existence, and eternity be not explained so as to be understood, reject the creation, self-existence, and eternity of God. When there is conclusive evidence of a fact, it demands our belief, however incomprehensible it may be. He, who kindled the sun, and created the sea and dry land, would create floods to fulfil his threatening, unless there were other means. Most men are satisfied that water was furnished by natural means. But the fear of be-

ing tedious to the reader forbids us to give a sketch of their different theories.*

Whatever system be adopted, it was indubitably a terrible day, when all nations were destroyed. This is confirmed by the nature of the fact, and the description of the Bible. The fountains of the great deep were broken up; the windows of heaven were opened; clouds gathered; the light of the sun was obscured; the atmosphere dissolved in rain. Doubtless for such a purpose the sun and the winds would be so directed, as to bring into operation all the waters of the world, the snow of the mountains, the ice of the poles. The chain of Caucasus, of Taurus, of the Alps, of Atlas, Lebanon, and the mountains of the moon, the Andes and Alleghanies, yielded their snowy robes, and sent their roaring torrents to the plains below. The north and south poles, those amazing cupolas of ice, whose diameter in winter is six thousand miles, dissolve like flakes of snow in a southern breeze, and pour their floods into the swelling oceans. The streights of Behring, of Hudson, Davis, and the opening of the Baltic rise, foam and roar, with new fury; their rapid currents, white as the falls of Niagara. The oceans roll their billows to the equator. The currents meet; the waters rise; they wheel; awful whirlpools are formed; counter currents tear up the bottom of the deep; the shells, which formed its pavement round the Antilles, and the Cape de Verd Islands, are driven

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* See Whiston, Burnet, Buffon, St. Pierre, Whitehurst, and Encyclopedia, article, Deluge.

to the plains of Normandy; those, which adhered to the rocks of Magellan, are dashed on the hills of Burgundy; huge banks of madrepores are tossed on the isle of France; horizontal layers, the wreck of fishes, sea weeds, shells, corals, and pastes of marble, are spread over the greater part of Europe, and form the soil at the present time. By the same flood the eastern part of the continent is covered with a vegetable mould three or four hundred feet deep.*

Terrific darkness, wild uproar, and destruction, extend to every country. Islands of ice, loaded with white bears, run aground amid the palm trees of the torrid zone; elephants of Africa are wafted into the fir groves of Siberia, and the plains of Carolina. The bones are found there to this day. Palaces and cities disappear, washed away as dust on the shores. The cottage on the mountain is filled with consternation and despair. The increasing darkness, the howling winds, the roaring thunders, the rising waters, show them there is no escape. In the midst of day, it is a dismal night of horror. The glare of the lightning shows them the objects of danger and dismay in more tremendous forms. How comforting now would be that religion, they had always despised, or even that humanity they had never cultivated? Could they now look up to God, as their Saviour, and to heaven as their home, they might with admiration gaze on the awful scene around them; they might welcome the first surge that should burst on the mountain's top.

* In China, St. Pierre.

Some relief would it be could they sympathize together in this moment of misery and terror; nothing but unkindness and reproaches are seen or heard. Instead of repenting themselves, instead of rejoicing at the deliverance of Noah, when by the lightning's blaze they have a glance of the lordly ark, floating in safety on the stormy world, they pour their imprecations on him, as a praying hypocrite. But their hour is come. The billows rise; the highest mountains are covered; Atlas and Lebanon are overwhelmed as pebbles on the shore. All flesh dies. The sea boils as a caldron. The world is a sea without a shore. The inhabitants are gone; they sleep in their watery graves; they hear not the raging of the tempest. *Such are the wages of sin.*

PHILO.

REDEEMING THE TIME.

THE general meaning of these words may be expressed by the following paraphrase. *Save as much time as possible for the best purposes. Buy the fleeting moments out of the hands of sin and Satan, of sloth, pleasure, and worldly business; and use them for God.* But only one particular way of redeeming time will now be considered, that is, *contracting to a proper degree the time of sleep.* This has been too little regarded. Many, who are conscientious in other respects, are not so in this. They seem to think it a matter of indifference, whether they sleep more or less. Let us, then, attend to this important branch of Christian temperance; What is it to redeem time from sleep? It is

to take only that quantity of sleep, which nature requires, and which is most conducive to health of body, and vigour of mind. It is allowed, that one quantity is not suited to all. Bishop Taylor has assigned, for the general standard, only *three hours* in twenty four. Baxter supposes, that *four hours* will suffice. But the best observation teaches, that, in general, the human body can scarcely continue in health and vigour without *six hours*. This, it is thought, may be properly considered, as the common standard.

But one and another may say ; “ why so particular, and scrupulous ? what harm is there in lying from ten to six or seven in summer, and from ten to eight or nine in winter, as most of my neighbours do ? ” But consider, candid reader ; if you daily spend in sleep only one hour more, than nature requires, you throw away seven hours every week, which would amount to more than fifteen whole days in a year. If you live to the age of fifty, this waste of time would be seven hundred and fifty days, or, making allowance for the usual sleep, about a thousand days. What an injury to your worldly substance ! How much might you do in this time to promote your temporal advantage ! How much might you do for the benefit of others !

Spending unnecessary time in sleep is injurious to health, especially in persons who are subject to nervous complaints. The great benefit which health receives from early rising, may be illustrated by the following instance. A young person was reduced to so low a condition, as

to require assistance in walking across the room. Supposing it necessary in her enfeebled state, she often slept eight or nine hours, to the great damage of her health. Meeting some observations on early rising, she was induced to make the trial. By rising one quarter of an hour earlier every morning, she soon lessened the time of sleep to six hours. By persevering in this practice, and in other suitable methods, her strength gradually increased ; her complaints, which had long baffled medical skill, subsided, and health returned.

How injurious to the soul, as well as to the body, is needless sleep. Such a waste of precious time is surely a great sin against God. How much benefit might we derive from a right use of the time, which some waste in sleep ! “ I take it for granted, (says Mr. Law) that every Christian, who is in health, is up early in the morning. We censure the man, who is in bed, when he should be at his labour. Let this teach us, how odious we must appear in God’s sight, if we be in bed, shut up in sleep, when we should be praising God, and are such slaves to drowsiness, as to neglect our devotions for it.” Did not our blessed Lord use to pray early ? Was not devout Anna day and night in the temple ? Did not the primitive Christians esteem it a sacred duty to be seasonable in their devotions ? If you waste unnecessary hours in sleep, and so abridge or prevent your religious exercises ; is it not a symptom of a carnal temper, and a dangerous state ? Does it not indicate, that you are not under the influence of that lively, zealous, and watchful

spirit, which appeared in Christ, and is necessary to the comfort and usefulness of his followers? Let these thoughts rouse you. Shake off sloth and dulness. "Awake, thou that sleepest, and call upon the name of Christ, and he shall give thee light." And to prevent your ever indulging again in needless sleep, solemnly consider, how precious time will appear when your last day arrives, and how earnestly you will then desire those hours and days, which have been wasted in guilty slumber.

Q.

FAME,

An unworthy Object of Pursuit.

ON many subjects the opinion of the world is at absolute variance with reason, and the plainest dictates of common sense; and, perhaps, in few instances is this variance more observable, than in the estimate which is commonly formed of the importance and value of worldly applause. It has been coveted, courted, admired, and extolled in every age and country, by the peasant and the clown, as well as the prince and the sage. It has been an idol, promising to the myriads of its followers every thing, which could gratify the heart of man, but bestowing nothing; and, in reality, served with the costliest offerings of peace, health, contentment, and constantly demanding hecatombs of human victims. Poetry, and the other fine arts, have obsequiously become its high priests: even history and biography, instead of deterring men from a service so unreasonable by ex-

hibiting the whitened bones of the slain, have but too frequently strengthened the delusion, by displaying the diadem of the conqueror. Amid this splendour of worship, it comes to pass, that the youth, who has any pretensions to eminence, even in his own view, looks forward, half entranced, to the period when his brow shall be crowned with laurels, and his name become deathless in song.

To specify all the ways in which a desire of applause exhibits itself, would be to mention every action which has been admired, every possession which has been coveted, not by the proud alone, or any other single class of men, but by the humble, as well as the exalted, the sottish, as well as the intelligent. It is not requisite that a thing should be of any use to mankind, either present or future, real or apparent, that it may become an object of the most ardent pursuit. Far from it. Things insignificant, things despicable, things abominable, have been thought by their possessors, and by many others like them, to be entitled to high respect, and distinguished honour. A few pages of the *Panoplist* may be usefully employed, in examining some of the most common paths of ambition; for if those which are most trodden, should be proved to lead to disappointment and disgust, the rest, beyond controversy, cannot boast a better character.

The female part of our species seem chiefly to aim at celebrity from the beauty and dress of their persons. For proof of this, were any proof necessary, I should point your attention in

general to places of resort for amusement, and other purposes. In every public assembly, the profusion of female decorations, and the eagerness with which the beauties of the person are protruded upon the spectators, irresistibly evince that many, in this way, aim at distinction. It might be an ungrateful, but could not be an unfriendly task to show the folly of indulging this passion. To say that beauty is a possession worthy of no regard, would perhaps be more than the most rigid moralist would be willing to assert. But that a being of immortal powers should take more pleasure in admiring that corruptible part of itself, which fades even while it is gazed at; which is constantly exposed to accident, disease, and decay; which must soon become one of the most loathsome objects in creation, and mingle with the common dust, than in contemplating and enlarging the capacities of the soul; that those things should be the chief objects of our exultation, which most proclaim our weakness, seems a truth not at all calculated to flatter our penetration or our wisdom.

That riches should be the means by which many hope to be eminent, is not quite so strange. The immediate importance which they give, the force which Horace declares to be *potentius ictu fulminis*, the distresses from which they appear to rescue, and the flattering comparison which is made between the possessor and those who surround him, afford some pretext for the acquisition. Yet when sought as the way to fame, the mode is chang-

ed, the folly remains. She personates not now the idiot with a party-coloured robe, but rather the busy lunatic with his haste, and bustle, and stupendous projects. Still, *multa petentibus desunt multa*, is unquestionably the motto of the whole tribe, and this alone is sufficient to overthrow all their pretensions to enjoyment, in the object of their pursuit.

There is one species of reputation aimed at by some of the rich, which is pre-eminently worthy of animadversion. It is that of the spendthrift. His chief gratification must be presumed to be in exciting admiration and envy; for no man would ever hurry through the tediousness of a dissipated life, were he not encouraged by the thought that the world around him imagined him happy. How contemptibly impotent in mind must he appear, then, how miserably incapable of carrying his own plans into execution, frivolous and unworthy as they are, who pursues such a course of conduct as must inevitably plunge him from his imaginary height to the depths of real neglect, scorn and misery. Without penetration to discover the obvious evils that await him, without courage to change his conduct, or perseverance to continue in a right course, were it changed; without magnanimity to meet his fall, or patience to endure it, he flies from his duns, or seeks refuge in a prison; proceeds from squandering to villany; and dies, scoffed at by his companions, unlamented by his friends, and unpitied by the world.

Courage demands a high place among those qualities, which so confidently promise to elevate those, who possess them, above

the level of mankind. As fear has been the common enemy of human happiness, it was easy to foresee, that the man who could boast an exemption from its power, would be esteemed a superior being. The great evil of seeking for honour from this source, is its extreme liability to abuse. Were real courage the thing sought in every instance, however the votary of praise might lose his expected reward, the pursuit would at least claim to be considered, as an innocent delusion. But in practice to be courageous, is to be inhuman, insolent, madly adventurous, exposing one's self to unprofitable perils, and useless jeopardy. It is found much more natural to affect the petulance of the mastiff, or the ferocity of the tiger, than to assume the spirit of a man, or the firmness of a Christian. Among many absurd practices, which this restive principle perpetuates, that of *duelling* is peculiarly disgraceful to human nature. The time will not be taken up in showing the unlawfulness of a custom, which the meanest capacity may at once see to be opposed to the plainest dictates of reason, and the most express declarations of scripture. But there is one profitable lesson, which the adherence of the polite world to this custom, may teach all those, who place the least confidence in its decisions. It is, that though a thing be practised by the great, the polished, and the honourable, this is no proof, nor does it afford the slightest suspicion, that it is not mean, dastardly, unreasonable, and unlawful; otherwise, conduct so indefensible, so often

and so faithfully exposed, and so fraught with iniquity, could never have held up its head among a civilized people.

It is the opinion of many, however, that although the qualities, which have been mentioned are of small value, yet the honour which is derived from high mental endowments, is worthy of the most arduous labours.

To have the reputation of a wit, is esteemed by some an object of sufficient magnitude to engross the labours of a life. Yet whoever considers how unprofitable, how apt to create enemies, and how feeble to answer any of the great purposes of living, this much envied talent is, and how short & uncertain are its triumphs, will find little reason to desire it himself, or envy it in others.

But it will still be urged, that to have rank among the first poets in the world, to be famed for irresistible eloquence, to be consulted as an oracle of wisdom, to be versed in all the learning of the ancients, or to rival Newton in the sublimity of science, is an attainment, which may well demand the most intense struggle in the pursuit, and give ample room for congratulation in the enjoyment. But let not our conclusion be too hasty. After their powers and talents have been spent, and their lives have been devoted to the cause of learning, men feel emotions quite different from those of the youthful and ardent. This can be gathered from their almost unanimous testimony. Many a favourite of literary renown, feels disposed at the close of life, to unite with Grotius in his melancholy complaint: *Heu, vitam perdidit nihil operose agendo*. Divine inspiration has declared that

"much study is a weariness to the flesh." And it seems not a little disheartening to the student, who is in pursuit of fame, that the further progress he makes in learning, the more he feels his ignorance; the greater his knowledge, the more clearly he sees how little falls to the lot of man to know. And when, with a far-reaching eye, he surveys the immeasurable field before him, he observes scarcely a difference between him, who has laboriously advanced a few paces into it, and him, who lingers on its borders, or stands without its enclosure.

There is one kind of honour which has appropriated to itself the name of ambition, and which is to be found among those whom the world has emphatically called *the Great*. To lead in the senate, to control in the cabinet, to sit high in the seat of judgment, to command the armies or the navies of a mighty kingdom, to fill a throne, and to sway an empire, are things so apt to excite admiration, so inebriating, so irresistibly powerful with the young and ardent, and so ready to engross

the desires of nearly the whole human race, that we almost involuntarily conclude those who possess them to be happy. Yet the suffrages of them, who best know, are against the conclusion. Those of each description have their peculiar cares, all equally incompatible with that uninterrupted enjoyment, which is earnestly sought. If we regard the anxiety, which incessantly hovers around the head of the statesman or the warrior; if we consider the unknown dangers among which he is obliged to tread, the unyielding obstacles, which he has to surmount, the unfortunate issue of his sanguine calculations, and the unexpected enemies which he is forced to repel, we must be convinced, that he holds a "painful pre-eminence."

These are some of the principal methods in which the love of praise exerts itself, and though the particular evils which attend them have been adverted to, yet in a future number some grand defects which are incident to them all shall be mentioned.

(To be continued.)

Selections.

CHARACTER OF HUME'S WRITINGS.

THERE has lately been published in England, a work, entitled "Hints towards forming the character of a young princess," in two vols. 8vo. Of this work the reviewers speak in terms of high praise. They say, that "Rumour ascribes these volumes to a literary lady of celebrity, (Mrs. Hannah More)

and internal evidence inclines us to credit the assertion."

We extract from this valuable work, for the benefit of our readers, the following just and admirable criticism on the writings of the celebrated David Hume.

"His finely painted characters of Alfred and Elizabeth should be engraved on the heart of ev-

ery sovereign. His political prejudices do not strikingly appear, till the establishment of the House of Stuart, nor his religious antipathies till about the distant dawn of the reformation under Henry V. From that period to its full establishment, he is perhaps more dangerous, because less ostensibly daring than some other infidel historians. It is a serpent under a bed of roses. He does not (in his *history* at least) so much ridicule religion himself, as invite others to ridicule it.

"There is a sedateness in his manner, which imposes; a sly gravity in his scepticism, which puts the reader more off his guard, than the vehemence of censure, or the levity of wit; for we are always less disposed to suspect a man who is too wise to appear angry. That same wisdom makes him too correct to invent calumnies, but it does not preserve him from doing what is scarcely less disingenuous. He implicitly adopts the injurious relations of those annalists, who were most hostile to the reformed faith; though he must have known their accounts to be aggravated and discoloured, if not absolutely invented. He thus makes others responsible for the worst things he asserts, and spreads the mischiefs, without avowing the malignity. When he speaks from himself, the sneer is so cool, the irony so sober, the contempt so discreet, the moderation so insidious, the difference between popish bigotry and protestant firmness, between the fury of the persecutor and the resolution of the martyr, so little marked;

the distinctions between intolerant phrensy and heroic zeal so melted into each other, that though he contrives to make the reader feel some indignation at the tyrant, he never leads him to feel any reverence for the sufferer. He ascribes such a slender superiority to one religious system above another, that the young reader, who does not come to the perusal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for.

"But, in nothing is the skill of this accomplished sophist more apparent, than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itself on the side of ability. He, therefore, skillfully works on this passion, by treating with a sort of contemptuous superiority, as weak and credulous men, all whom he represents as being under the religious delusion."

JOHNSON AND ADDISON COMPARED.—FROM THE SAME

"It is less from Johnson than from Addison, that we derive the interesting lessons of life and manners; that we learn to trace the exact delineations of character, and to catch the vivid hues, and varied tints of nature. It is true, that every sentence of the more recent moralist is an aphorism, every paragraph a chain of maxims for guiding the understanding and guarding the heart: But when Johnson describes characters, he rather exhibits vice and

virtue in the abstract, than real, existing human beings; while Addison presents you with actual men and women; real, life figures, compounded of the faults and the excellencies, the wisdom and the weaknesses, the follies and the virtues of humanity. By the Avarus, the Eubulus, the Misellus, the Sophron, the Zosima, and the Viator of Johnson, we are instructed in the soundest truths, but we are not struck with any vivid exemplification. We merely *hear* them, and we hear them with profit, but we do not *know* them. Whereas, with the members of the Spectator's club we are *acquainted*. Johnson's personages are elaborately carved figures, that fill the niches of the saloon; Addison's are the living company which animate it. Johnson's have more drapery; Addison's more countenance. Johnson's gentlemen and ladies, scholars and chambermaids, philosophers and coquettes, all argue syllogistically, all converse in the same academic language; divide all their sentences into the same triple members, turn every phrase with the same measured solemnity, and round every period with the same polished smoothness. Addison's talk learnedly or lightly, think deeply, or prate flippantly, in exact concordance with their character, station, and habits of life."

DR. WATTS' VIEWS OF THE DOCTRINE OF THE TRINITY.

[*Extracted from the preface of a volume of his sermons, published in 1721.*]

THE last discourse of all exhibits a most plain, and obvious

representation of the doctrine of the blessed Trinity, as it lies in the Bible, and the great and necessary use that is to be made of it in our religion. It is a doctrine that runs through the whole of our serious transactions with God, and therefore it is necessary to be known by men. Without the mediation of the Son and the influences of the Spirit, we can find no way of access to the Father, nor is there any other hope of his favour proposed in the gospel.

I thought it proper also, to publish it at this season to let the world know, that though I have entered into some farther inquiries on this divine subject, and made humble attempts to gain clearer ideas of it in order to vindicate the truth and glory of this sacred article, yet I have never changed my belief and profession of any necessary and important part of it, as will here appear with abundant evidence.

In this sermon I have followed the track of no particular scheme whatsoever; but have represented the *sacred three*, the *Father*, the *Son*, and the *Holy Spirit* in that light, in which they seem to lie most open to the common view of mankind in the word of God: and I am glad to find what I have drawn out in this manner into seventeen propositions appears so agreeable to the general sense of our fathers in this article, that I don't think any one of these propositions would be denied or disputed by our divines of the last or present age, who have had the greatest name and reputation of strict orthodoxy.

If I may express the substance of it in a few words, 'tis

this : It seems to me to be plainly and evidently revealed in scripture, *That both the Son and the Holy Ghost have such a communion in true and eternal Godhead, as to have the same names, titles, attributes and operations ascribed to them, which are elsewhere ascribed to the Father, and which belong only to the true God ; and yet there is such a plain distinction between them, as is sufficient to support their distinct personal characters and offices in the great work of our salvation : and this is what has generally been called the Trinitarian Doctrine, or the Doctrine of the Three Persons and One God.*

REMARKABLE CONVERSION OF A
DEIST.

*Not by might, nor by power, but
by my Spirit, saith the Lord.*

The energy of this eternal truth was most forcibly applied to the heart of the late Rev. W. Tennant, of America, on the following remarkable occasion :— In his neighbourhood resided a professed Deist, a man of considerable attainments as to worldly wisdom. He often, from whatever motive, attended the ministry of Mr. Tennant, whose powers as a preacher were of a superior kind : his skill in the scriptures being deep, and his style rich, argumentative, and impressive. Learning once the intention of the Deist to attend divine service on the following Sabbath, Mr. Tennant most diligently prepared for the occasion, by meditating upon, and fixing in his mind every argument which might work a conviction. Thus

prepared, he ascended the pulpit. “ But who is Paul, or who is Apollos? Paul may plant, and Apollos may water ; but it is God that giveth the increase.” Praise and prayer being concluded, the discourse began ; but soon the preacher’s memory was plunged into perfect oblivion ; and not being in the custom of using notes, he in vain endeavoured to proceed : his mind was sealed up as to the subject of discourse ; and he was under the painful necessity of confessing his inability, and concluded with prayer. The Spirit of God was now at work. The Deist was led to reflect upon the extraordinary case : he had, on former occasions, experienced and admired Mr. Tennant’s powers of oratory. From his concluding prayer on this occasion he found him in vigour of mind. To what could he trace the sudden dereliction of his powers, when entering upon such a discourse ? Happy man ! he was led to discover in it *the finger of God !* The joyful change soon reached Mr. Tennant, who, doubtless, was deeply humbled and grateful ; for he ever afterwards spoke of his *dumb sermon* as the best he ever preached.

[*Evan. Mag.*

FRAGMENTS.

CHRISTIANITY.

CHRISTIANITY peculiarly consists in the mystery of a Redeemer, who by uniting in himself the divine and human natures, has delivered men from the corruption of sin, to reconcile them to God in his divine person. It therefore instructs

men in these two important truths, that there is a God, whom they are capable of knowing and enjoying ; and that there is that corruption in their nature, which renders them unworthy of this blessing. It is of equal importance to know both the one and the other of these points. It is equally dangerous for man to know God without the knowledge of his own misery, and to know his own misery without the knowledge of a Redeemer, who can deliver him from it. For one without the other, begets either the pride of philosophers, who know God, but not their own misery ; or the despair of Atheists, who know their own misery, but know nothing of a Redeemer.

And thus, as it is equally necessary to man to possess a knowledge of each of these principles, so is it to be ascribed alone to the mercy of God, that he has been pleased to teach them to us. And this is the office of Christianity, and that in which its peculiar essence consists.

Let men examine the economy of the world on this principle, and they will see, whether all things do not tend to establish these two fundamental truths of our religion.

If any one knows not himself to be full of pride, ambition, concupiscence, weakness, misery, and unrighteousness, he is blind. And if, knowing this, he has no desire for deliverance, what can be thought of so irrational a man ? How then can we do otherwise than esteem a religion, which so well understands the defects of mankind ? Or do otherwise than wish *that* religion may be true, which provides

such suitable remedies against them ?

PASCAL.

CAIN AND ABEL.

[From Bishop Hall's Contemplations.]

It hath been an old and happy danger to be holy ; indifferent actions must be careful to avoid offence ; but I do not care what devil or what Cain be angry that I do good or receive good.

There was never any nature without envy ; every man is born a Cain, hating that goodness in another, which he neglected in himself. There was never envy that was not bloody ; for if it eat not another's heart, it will eat our own ; but unless it is restrained, it will surely feed itself with the blood of others, oftentimes in act, always in affection. And that God, who (in good) accepts the will for the deed, condemns the deed in evil. If there be an evil heart, there will be an evil eye ; and if both these, there will be an evil hand.

How early did martyrdom come into the world ! The first man that died, died for religion ; who dare measure God's love by outward events, when he sees wicked Cain standing over bleeding Abel, whose sacrifice was first accepted, and now himself is sacrificed !

Death was denounced on man as a curse ; yet, behold it first lights upon a saint : how soon was it altered by the mercy of that just hand which inflicted it ! If death had been evil and life good, Cain had been slain and Abel had survived. Now that it begins with him God loves, " O death, where is thy sting !"

ANECDOTE OF JOHN KEPLER.

IF any man can seriously believe that chance may have conducted things with all this regularity for so many ages, he would do well to repeat honest Kepler's experiment. John Kepler was a plain man of good natural understanding, and the best acquainted with the structure of the universe of any of his day. He was very unwilling to believe that chance had built it, though chance had then many zealous advocates, who loudly contended that the whole honour of the work belonged to that blind divinity. To give the question a fair discussion, he resolved to try whether chance could do a much

more simple thing, with the letters that compose John Kepler's name, in Greek. He wrote these ten letters upon ten slips of paper: these he rolled carefully up, hustling them in a hat, and then drew them out one by one, to see whether, in repeated trials, they would come out in the required order. He continued his experiment until he was quite tired, without success. Indeed, according to the best computations I can make, chance was not likely to do right above one time in 163,459,296,000. The fortuitous concourse of atoms has had many a more serious answer, but never had a better one.

De Stella Nov. in ped. Serp.

Miscellaneous.

WE are happy to observe, in almost every part of the Christian world, an increasing attention to the interests of Zion. The *General Synod of the Associated Reformed Church in North America* have manifested their concern for the Church, and their zeal to furnish well qualified Pastors and Teachers, in the following *Act* for establishing a *Theological Seminary*, passed at Philadelphia, June 4, 1805.

"WHEREAS the ministry of reconciliation is the great means instituted by the Lord Jesus Christ for perfecting his saints, and edifying his body; and, *Whereas*, he has required in his word that they who are called to this excellent and important work, be furnished with gifts and graces above those of other believers; especially, that they be faithful men; apt to teach; workmen who need not to be ashamed, rightly dividing the word of truth; wise stewards to give the household their portion of meat in due season; able to convince gainsayers, to stop the mouths of

unruly and vain talkers; to reprove, to rebuke, to exhort, with all long suffering and doctrine and authority; and to know how they ought to behave themselves in the house of God, ruling well, and being ensamples to the flock—And, *Whereas*, the aforesaid qualifications, since the miraculous effusions of the divine Spirit have ceased, cannot be obtained in any other way, than by his blessing upon the cultivation of natural talent, sanctified by his grace; which cultivation consists in a good acquaintance with those various branches of literature, which are necessary

for understanding, expounding, defending, and applying all the parts of revealed truth—And, *Whereas*, seminaries erected for the special purpose of instructing the rising ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end, have been cherished by the Christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory—And, *Whereas*, the Lord has been graciously pleased to incline the hearts of Christians, both at home and abroad, to assist the Associate Reformed Church in the design of establishing such a seminary: Therefore,

The Ministers and Elders in general Synod convened, do hereby *Direct and Ordain*,

That their seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry such young men as, having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God in the gospel of his Son.

And the Synod further direct, That the course of instruction in said seminary be conducted by a professor in theology; to be chosen by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two-thirds of the General Synod: which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the Synod, on any charge of gross error or immo-

rality, to suspend a professor from the exercise of his functions, till judgment be definitively given.

And the Synod further direct, That the outline of instruction in the seminary be as follows: viz.

1. The scriptures themselves shall be the great subject of study.

2. The period of study in the seminary shall be four years; and the session shall continue for seven months successively; that is to say, from the first Monday of November till the first Monday of June.

3. These four years shall be divided into two equal parts; and the course of study shall proceed as follows:

Every student shall begin and close the day with exercises of secret devotion; uniting to prayer the reading of a portion of God's word; and using as a help some book of impressive practical religion. In these exercises he is to read the scriptures, not as a critic, but as a Christian; as a *saved sinner*, who knows no other way of peace but that which belongs to him in common with the least of God's redeemed; and who lives by faith, for daily counsel, and strength, and consolation, upon that Saviour, whom he is afterwards to preach to others.

Such a portion of every day, (the Lord's day excepted) shall be devoted to the study of the scriptures in the original tongues, and of that literature which facilitates this study, as by a faithful improvement of time, may enable the student, at the expiration of his course, to read the originals with tolerable ease.

The holy scriptures in our

common version shall be read in such daily portions, as shall finish the whole during the first period of two years : and to render the reading thereof more profitable, the professor of theology shall direct the student to succinct treatises on scriptural subjects, *as they occur* ; and shall carefully examine him on these subjects.

Having completed this first reading of the scriptures, the student shall commence a second course of the same nature ; dividing it in such a manner as to finish it at the expiration of his last year. He shall now consult the originals, step by step, as he goes along ; and have his course of biblical reading extended under the direction of the professor.

With his third year the student shall commence the study of systematic theology : and, as a basis for it, he shall commit to memory, during the previous two years, the whole text of the confession of faith and larger catechism. He shall read, on each topic, such proper books as may be digested within the time allotted, and may give him an acquaintance with the substance of the system.

The professor shall also lecture upon the primary topics of the system, following the general order of the confession of faith. That his students may enjoy the benefit of his whole course of lectures, he must not fail to complete it within two years. And, on the other hand, that this time may be sufficient, his lectures are to be concise and dense, accommodated to the principle, that his work is not so much to furnish his pupils with

thoughts, as to set them upon a proper train of thinking for themselves.

In the fourth year of the course, the professor shall also deliver critical lectures ; which are to embrace, not merely the philology of the context, but also its connexion, scope, and argument. No authority is to be admitted in these lectures but that of the originals ; the student shall have them before him, and turn to the parallel texts cited by the professor. These texts are to be few, and well selected.

Every student shall prepare in his third year, two of those discourses commonly called lectures, and two popular sermons ; and in his fourth year, three of each ; neither to exceed half an hour when deliberately spoken. All the scriptural proofs, cited by a student in any exercise of his fourth year, must be referrible to the originals.

Hours of study must be so distributed as to leave a suitable portion to miscellaneous reading ; such as history, morality, belles lettres, &c. and to healthful bodily exercise."

☞ The professor was to commence his course of instruction on the first Monday in November, 1805 ; at which time the superintendants were to meet in New-York, for the purpose of organizing the seminary.

At the time the foregoing act was established, the Synod

" *Resolved*, That the different Presbyteries be forthwith informed of the establishment of a seminary for the instruction of youth in the knowledge of theology, and enjoined to send their students to the city of New-

York, at the time appointed for opening said seminary.

Resolved, That measures be immediately taken to have all our ministers supplied with the scriptures in the original tongues, and with proper helps for prosecuting the study of them.

Resolved, That every minister be enjoined to pursue, in so far as it shall be applicable to his circumstances and consistent with his engagements, a course of biblical reading similar to that which is recommended in the report on the plan for the seminary, to which they are referred.

Resolved, That every Presbytery be, and they hereby are directed, to devote a suitable portion of time, at least once in six months, to the investigation of portions of the original scriptures, previously selected for the purpose: That at least one of their number, taken in rotation, shall, at such meeting, deliver a critical dissertation upon some scriptural subject to be previously assigned him; and that they keep a regular journal of their literary transactions, and preserve the dissertations among their papers."

The superintendants of the seminary are, the Rev. Messrs. ROBERT ANNAN; JOHN Mc'JIMSEY; ALEXANDER PROUDFIT; JAMES GRAY, D. D.; and JAMES LAURIE.

A letter, addressed to the members of the Associate Reformed Church, relative to a theological seminary, follows the foregoing Act. This letter, which is a fine specimen of Christian eloquence, concludes as follows.

"If we use not flattering

words, brethren, it is because we are deeply serious; and because we are well assured, that if your seminary perish, there is no human expedient to save your churches from desolation. Here, then, is an object, which, entering into the essence of your social stability, prefers a claim upon your purse, which you cannot innocently resist. In vain do you "pray that Satan's kingdom may be destroyed, and the kingdom of grace advanced," if you will *give nothing* toward the means to which the Lord has directed for that end. We repeat it, *a little* from each of you is enough. Who will grudge a few miserable shillings once a twelve-month, in an affair of such magnitude? Who will be the poorer at the year's end? or venture to insinuate that the Son of God, whose is "the earth and the fulness thereof," will remain in his debt for such a donation? The duty is plain, the promise pointed. "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Do not act, brethren, as if the word of your God were unworthy of your trust. Let it never be forgotten that he *will have a share of our property*; and if we defraud him of our free-will offering—of the "first fruits of all our increase," he will wrest from our hands that abused wealth for which we do not make him an acknowledgment *in kind*. Many a delinquency of this sort has been punished with a bad debt, or a bad crop; and no man ever gains by the commutation. The winds of heaven, the devouring

insect, or a famishing drought, often takes away more at a blow, than would be demanded for sacred uses in twenty years. Come, then, brethren, and let us join our tribute to the temple of God. Follow up with your public spirit the token for good, which we already see. Gladden the hearts of those noble youth who are very jealous for the Lord God of hosts; and who look to you as patrons and benefactors. *As the Lord hath prospered you*, is the rule. Let the rich man rise up with his gold; and let not the widow blush for her mite. The Lord will see, and will graciously reward: for "he loveth a cheerful giver." It is, moreover, a statute of his kingdom, that "he

which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Do you believe his truth? Let the proof appear in your next, and the succeeding, annual returns. Not one of you will repent as having done *too much*, when he comes to the bed of death, and contrasts things carnal and temporal, with things spiritual and eternal. Refresh our bowels, brethren. And may the Lord himself "open the windows of heaven, and pour you out a blessing till there be not room to receive it!"

By order of the General Synod,
J. M. MASON,
A. PROUDFIT.
New-York, 1805.

Review of New Publications.

American Annals; or a chronological history of America from its discovery in 1492 to 1806. In two volumes. By ABIEL HOLMES, D.D. A.A.S. S.H.S. Minister of the first church in Cambridge. Vol. I. Comprising a period of two hundred years. Cambridge. W. Hilliard. 1805.

THIS work had been for some time expected by the American public, with a solicitude, which every proposal for elucidating the history of our native country must naturally excite. The first volume, now published, has not failed to be read with interest by the lovers of their country, and its true interests; and we believe the expectations of the

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public will be, in no respect, disappointed, in regard to the merit of the performance. We think the author has availed himself of the best materials, and has selected and arranged the facts with judgment. An adherence to strict chronological order, often interrupts a narrative, which would be more agreeable to a reader, as well as more perspicuous, in a connected form; but with this disadvantage, which every annalist must encounter, Dr. H. has rendered his work very interesting, by selecting the most important facts for narration, and presenting them to his readers, in a lucid order, and a neat, perspicuous style. The marginal notes and references

will be found useful to those who are fond of antiquarian researches, and who are pleased to see, not merely the outlines, but the minute traits of character, which distinguished the first adventurers to America.

So far as we are able to judge from comparing the facts related in this work, with authorities, the work is executed with great regard to correctness. This circumstance, with the conciseness of the work, and the numerous references to authorities, will, in our opinion, recommend it to general notice. Indeed we see no reason why it ought not to be put into the hands of students in our universities and colleges, as a classical book. We know of no work upon this subject, which appears so suitable for the initiation of our young men in American history.

Having expressed this general opinion of the work, the author will excuse us for calling his attention to one point, which perhaps is as interesting, as any in the history of this country, and the more worthy of remark, as it appears to be unsettled—This is the time of Cabot's first and second voyages to America.

Dr. H. p. 15, has arranged the date of the commission to John Cabot and sons, under the year 1495; with a note, in which he says, "It is dated March 5, in the *eleventh* year of Henry VII. Henry was crowned Oct. 30, 1485. If that year be reckoned the *first* of his reign, this commission is rightly placed by Hackluyt, Robertson and others in 1495; but if the first year of his reign be reckoned from 1486, the commission must be placed, where Rymer and some others have placed it,

in 1496." Here the author evidently mistakes the mode of reckoning the *years* of a king's reign, which is not according to our calendar, from January to January, but from the day of the king's accession to regal power: And this is not from the coronation, but from the day when the throne becomes vacant by the death of the predecessor. See Blackstone and other law writers. Henry VII. began his reign on the 22d of August; the day of the battle of Bosworth, when Richard was killed. See Stowe, p. 470, and other historians. The *year of his reign* then began August 22, 1485; ten years complete must end August 22, 1495; and on *that* day began the *eleventh* year of Henry VII. Of course this eleventh year extended to Aug. 22, 1496. Now the grant to Cabot is dated March 5, in *this* year, 1496, in which Rymer and Chalmers have correctly placed it.

But there is a mistake on this subject, which is found in most writers, and evidently from their not closely examining the words of this commission to Cabot; for they suppose Cabot's *first* voyage was made under the authority of this commission, still extant; and this being dated in 1496, they usually place his first voyage in the year 1497. But nothing can be farther from the truth. In this commission or grant, the king gives Cabot and his sons a license to set up his banners and ensigns "in quacunque villa, oppido, castro, insula seu terra firma, *æ se noviter inventis*," in any place *by them lately discovered*; & similar expressions are employed in two subsequent passages.

Had the words, *a se*, been omitted, we might have a shadow of doubt, whether *noviter inventis* might not have referred to the discoveries of Columbus. But these words remove all doubts on the subject. It is demonstrated therefore that Cabot's first voyage was anterior to this commission : and as it was after the first voyage of Columbus, it must have been in 1494 or 1495.

It is not improbable, that the first voyage might have been undertaken with some secrecy, with a view to secure to the crown of England the benefit of a prior discovery of an unknown country, by anticipating the Dutch or French.

The license for Cabot to take six vessels in any port of England, is dated February 3, in the 13th of Henry ; therefore was in 1498 ; and this is the year in which Stowe has placed Cabot's voyage, p. 480. This was his second voyage, in which he discovered the Continent on the Coast of Labrador, and as Stowe relates, on the 11th of June, which must be the 22d new style. Now Columbus, it is agreed, did not discover the main land of South America till the first of August, 1498. *Sebastian Cabot*, therefore (or *John*, his father, if with him) was the first discoverer of the American Continent. These conclusions from authentic documents seem to admit of no question.

Mavor, vol. I. p. 106, Am. ed. has mentioned the first voyage of Cabot in 1494 ; but errs in supposing *John Cabot*, the father, to be dead, and the new Commission to be granted to the sons ; for the Commission in 1496 and the license in 1498, which Mavor ev-

idently had not seen, are both made to John Cabot ; the first to the father and his three sons, and the last to John Cabot, the father only. He errs also in placing this second voyage in 1497 : misled doubtless, like other writers, by mistaking the date of the commission. Mavor however mentions, that Cabot sailed on the 4th of May ; and if so, the time from May 4, to June 11, is the usual time required to perform the voyage.

Dr. H. in page 230, copies the account of Smith, who, in his history of New York, mentions the building of fort Good Hope on the Connecticut in 1623. It is true he gives other authorities, which contradict this account. But we cannot justify the insertion of Smith's account. It is probably an error of the press, as Smith, in the next sentence, states that the land on the Connecticut was not purchased by the Dutch till 1632. But however this may be, the full and explicit account of the settlements of the Dutch and English on that river, in Winthrop's journal, leave not a particle of doubt as to the fact. Fort Good Hope was not erected till the spring of 1633, and a little before the arrival of the Plymouth traders. The Dutch purchased the land January 8, 1633, and proceeded to establish themselves at that place. The Plymouth people under William Holmes arrived in October, of the same year, and disregarding the menaces of the Dutch, built a trading house above, as Winthrop says, about a mile ; as Stuyvesant says, a good shot distance. But tradition fixes the place near the confluence of

the Tunxis with the Connecticut, in Windsor, which is five or six miles above where Good Hope stood. This point of history can admit of no doubt ; for we have the Dutch records to vouch for the fact, and these perfectly agree with Winthrop's account. See Winth. p. 55—78. Hist. Col. Vol. ii. 262.

In page 366, Dr. Holmes says, "the Swedes at the Delaware were *extirpated* by the Dutch." We object only to the single word *extirpated*. Several Swedish settlements still exist on and near the Delaware.

On the whole we have rarely found so much accuracy in a work composed of such a variety of facts, collected from numerous documents and authorities, which are often obscure and sometimes contradictory. The work is a valuable addition to the stock of American Literature, and we wait with impatience for the succeeding volume.

The Seaman's Preacher ; consisting of nine short and plain discourses on Jonah's voyage, addressed to mariners. By Rev. James Ryther, minister at Wapping, England. Designed to be put into the hands of sailors and persons going to sea. With a preface by the Rev. John Newton. Cambridge. W. Hilliard. 1805.

It was wisely required by an apostle, as a qualification for a bishop, or minister of the gospel, that he be *apt to teach*. This talent, in whatever degree possessed by ministers, is oftentimes not employed in its full extent. The circumstances of time, place, and

occasion, and the peculiar character of an auditory, are frequently overlooked, or not duly regarded. But the effect of a discourse, in no inconsiderable degree, often depends on an attention to those circumstances, and to that character. It is remarkable, that the discourses of HIM, who *spake as never man spake*, were admirably accommodated to the occasions, which gave rise to them, and to the persons, who heard them. The great apostle Paul, in imitation of his divine Master, *became all things to all men*, that *he might by all means save some*. A discourse, that would be intelligible and useful to a select and refined auditory, might be lost, if *preached to the poor* ; and one that would have a melting influence at an alms-house, might produce a chilling effect at a university.

These remarks, if just, may, it is conceived, be advantageously applied to the discourses now under review. The author appears to have possessed, in no common degree, an aptitude to teach, and to have employed that talent with judgment and effect. Living in a sea-port town, he doubtless had much intercourse with seamen ; and from them he seems to have learned every thing peculiar to their character and occupation. Their *technical* terms (if we may call them so) are all familiar to him ; and he uses their phraseology, as though the sea were his own element. In this hazardous attempt to address them *in their own way*, Mr. Ryther has succeeded, where, through defect of genius or judgment, thousands would have failed. We call the attempt *hazardous*, because there is per-

haps no description of men, whom, as a distinct class, it were more difficult to address, especially on the momentous subject of religion, than seamen. Their habits of thought, speech, and action, are altogether peculiar; and, unless they are appropriately addressed, a discourse, however well composed, might be worse than lost upon them. To come down to them, without descending below them; to awaken their curiosity, without dissipating their seriousness; to entertain their imagination, without misleading their understanding; to adopt their language, without savouring of their profaneness; to become, in a word, *assimilated* to them, without indecorous familiarity; this, this is the difficulty. Formidable, however, as the task really is, Mr. Ryther has performed it with skill and ability. The interesting story of Jonah's voyage is agreeably illustrated; and from the several incidents, attending it, the most important and practical truths are deduced. The duties and dangers, the temptations and sins, peculiar in some degree to mariners, are strikingly delineated, and motives to virtue and piety are impressively exhibited. To all serious and candid readers, whether on land or at sea, it is presumed, these discourses may be highly useful. The class of readers, for which they were originally composed, and for which this impression of them is intended, may read them with the highest advantage. In the prospect of imparting that advantage to those, who have not the ordinary means and opportunities for becoming acquainted with the truths and duties of re-

ligion, every good Christian, and every benevolent citizen, will take pleasure in promoting the distribution of this valuable work. The following passages furnish a specimen of the author's manner.

Sermon I. entitled "The Terrors of the Stormy Ocean," is on JONAH, i. 4, 5. After giving some account of the prophet Jonah, and of the city Nineveh, accompanied with brief and useful observations, it proceeds:

In the fourth verse we have God's displeasure in Jonah's punishment. *But the Lord sent out a great wind into the sea, and there was a mighty tempest, so that the ship was like to be broken.* On which

Observe; The Lord is the sole commander of the sea. The winds do not rise accidentally, but they have their commission from God. Though Jonah would not obey God's command, the winds do. Here the Lord sends a pursuivant in a storm after a rebellious prophet. The winds and seas are God's servants. O let seamen tremble at this. God can cause these his servants to execute his will upon them when he pleaseth. It is the great sin of such persons, that they look no higher than second causes. Every storm when you are at sea should read you a lecture of God.

Observe further; Guilt cannot flee from God; he can quickly overtake it. It may be expected that guilt carried to sea will have a storm after it. O tremble, poor seamen, when you go out, to think of carrying unpardoned guilt abroad with you.

The text contains a discovery of the effects and consequences of this storm which God sends after Jonah; *Then the mariners were afraid.* It is not said the passengers, but the *mariners* were afraid. They are the hardest and most undaunted of men; being so frequently in these deaths and dangers, they little regard them. And yet these persons, who used to encourage the poor trembling passengers, are now afraid. They had probably been in many storms before. But there were some things extraordinary in the present case, which

caused this fear to fall upon them. Now their hearts fail them, and their magnanimity is daunted. This storm made them lower their top sails of courage and self-confidence.

The effect was, *every one cried to his god*; which argues the greatness of their fears. It may be, swearing by their gods had been their practice, but now it is *praying* to them. Storms will change mariners' notes; will make them serious, and turn their swearing into praying. It is said they cried; which notes the earnestness of their spirits, as persons in the utmost distress. It has been a common saying, "If you will teach a man to pray, send him to sea." It is further said, *They cast forth the wares that were in the ship into the sea to lighten it*; which still spoke the greatness of their fears. This is one of the last things you do at sea to save your lives. So did they with the ship Paul was in. Here you see all endeavours are used to prevent shipwreck.

The observation now to be discoursed upon is this; *that storms of danger cause storms of fear*.

I begin with handling this, as the first part of my intended work is, the awakening of the souls of the poor seamen. These mariners were poor, blind heathens, as you see by their praying to their different gods. Now if the glimmering of the light of nature made them afraid, lest they should *perish*, well may poor sinners, who have the light of the gospel, be afraid when they come into storms, and feel conviction from it in their hearts; knowing that if they suffer shipwreck in a storm, uninterested in Christ, they shall perish, body and soul, forever. To be sinking at sea, and have no bottom for thy poor soul to build its hopes upon; to be launching out into that vast ocean of eternity under a conviction of unpardoned sin, will daunt the stoutest mariner, and terrify the most hardened sinner in the world. The disciples in a storm earnestly cried out to their Master, *Carest thou not that we perish?* With how much greater reason may profane sinners in storms and dangers adopt the same cry, lest their souls perish!

Under the head of directions for preventing or allaying those

fears, which a sense of danger creates, we select the following:

1. If you would be above fears in storms, then commit the *helm* to him, as your pilot, whom *the winds and seas obey*. Commit yourselves and your all to him by faith, and seek his direction and protection by prayer. The poor heathen mariners, you are told, when they were afraid, *cried every one to his god*; but their gods were *vanity and a lie*; idols that could not hear nor help them. Whereas yours is the living and true God, who has all nature at his command, and who is made known as a God that *heareth prayer*. *Commit thy way unto the Lord*. In all dangers let him steer your course; in all troubles seek to him for relief. His own word is, *Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me*. It is related, that when a duke of Saxony and a good bishop in Germany were at variance, the duke sent messengers to see what preparations the bishop was making, who, on their return, told him he had made no preparations at all. The duke asked, What says he then? They replied, "He says that he will preach the gospel, visit the sick, and be found in his duty; and as for the war, he is resolved to commit the whole of it to God." "Oh then," said the duke, "if he be of that mind, let the devil wage war with him, if he will; for I will not." So if you commit your affairs to God, by faith and prayer, you have nothing to fear.

2. Would ye be above storms and fears at sea? Carry not a Jonah in the vessel; carry not guilt with you. Guilt will sooner or later raise a storm. You see here, that the sea was never quiet, while Jonah, the guilty person, was on board. It was not the lightening of the ship that stilled the storm. *The sea still wrought, and was very tempestuous*, till Jonah was cast overboard; and then it calmed. One Achan troubles a whole camp; and one Jonah endangers the whole ship's company. Nor did the prayers of the mariners secure them. It is related concerning one of the wise men of Greece, when aboard a vessel, on hearing some wicked sailors in a storm, praying to their gods, that he charged them to be silent; for, says he, "If the gods

know that you are there, they will drown us all for your sakes." The moral is easy. Guilt, and guilty persons, may endanger others, as well as themselves; and the prayers of such persons will be of no avail. *If I regard iniquity in my heart, says the psalmist, the Lord will not hear me.* Oh, then, let every sin be cast out; and let your guilt be cast into the sea of Christ's blood; then all will be calm and quiet.

3. Would ye be above fears in sea dangers? See then that your anchor be rightly cast. *Hope is the anchor of the soul, as the apostle saith, which is sure and stedfast, and which entereth into that within the veil, whither Jesus, the forerunner, is for us entered.* Let hope, your best anchor, your sheet anchor, be fixed on God and Christ in heaven;

and it will preserve you safe, and keep your vessel stedfast amidst all the winds and waves of this tempestuous sea. Heaven is the *Cape of Good Hope*; thither let your views ever be directed; there let your faith and hope be fixed.

4. If you would be above fear, in times of danger at sea, carry CHRIST in the vessel. Secure an interest in him; seek a discovery of that interest; and habitually exercise faith in him, as your Saviour. When Cæsar was once on a voyage, and a heavy storm arose, by which the sailors were much intimidated, he called out to them, "Fear not; you carry Cæsar." But if you have *Christ* with you, you may say, "A greater than Cæsar is here."

Religious Intelligence.

DOMESTIC.

Extracts from the Journal of the Rev. John Sergeant, Missionary to the New Stockbridge Indians.

JAN. 1, 1804.

THIS evening a number of the Munsee Indians, who came from Upper Canada, by invitation, made me a visit. After supper I conversed with them upon the importance of religion, inquired of them their numbers and the disposition of their tribe respecting civilization and the Christian religion.

Their answer was as follows.

"Father, we thank you much for these good words, you have spoken to us. We have also attended to the instruction, we have heard in the house of worship, and so far as we understand, we are well pleased with religion. It is true we must feel thankful to the great and good Spirit for his goodness to us the year past. We present are all young men; we are sorry our old Chief could not attend this evening. If he had we might have given you a more particular and better answer."

I inquired of them whether they had ever heard any minister. They

told me, they had not; that their young men had sometimes proposed to apply for a school master and teacher; but to this their old Chiefs had objected. They informed me, they were a collection of five different tribes, who speak nearly the same language; that in their town were about sixty fighting men. I told them, that as soon as they could agree to receive an instructor, they must apply to some missionary society, and they would undoubtedly obtain one.

On the 7th the same strangers made me another visit with their old Chief. After I had addressed them on the subject of religion, the old Chief answered: "Father, it is by the goodness of the great, good Spirit, that we have been brought on our journey to this place. We feel very thankful that we have been brought to your place of abode. We thank you for all the good words, you have now put into our minds. *We never heard any thing about religion until now.* We will duly consider these great things, and if we are wise and good, we may be happy both here and hereafter."

After this I showed them the great Bible with the plates it contains, and gave them a short history of mankind from the creation of the world to the time of our Saviour's death. To all which they gave good attention, and appeared to be much pleased.

OCT. 7. A council was held, called by the Delawares from New Jersey, particularly to manifest their brotherly gratitude to the Stockbridge Indians for admitting them into their tribe. The Oneidas and Tuskaroras were invited to be present.

Capt. Hendrick, a Stockbridge Chief, addressed the Oneidas in the following words: "Brothers, when I look upon you, I see you are weeping on account of your friends, whom you expect soon to leave you [meaning the Tuskaroras, who propose moving to the Seneca country] your tears are running down your cheeks. Now I stretch my hand and wipe your tears, that you may see clear, and unstop your ears and set your hearts right as formerly."

Four strings of wampum were delivered.

After this the Delaware speaker addressed the Stockbridge Indians as follows: "Grandchildren attend, I thank the great Spirit, that through his goodness we are allowed to meet this day in order to brighten our friendship, that subsisted between our forefathers and you.

"When I look upon you I see your head is hanging down, and your tears running down, and your heart upset; therefore remembering the custom of our forefathers, I stretch my hand, and wipe your eyes, that you may see your grandfather clearly, and unstop your ears, that you may hear, and set your tongue and heart right that you may understand right, and make your bed good, that you may rest yourself. I sweep clean the path before your face."

Six strings of wampum were then delivered the Mahhukunnuk nation.

"Grandchildren attend, a few years ago I saw you at Kawauphtutquok [an Indian town in New Jersey] you in-

vited me to come and see your fire place in this town, and if I should like it, you would take me by the hand, and all my women and children, and lead me with all my substance to this place; accordingly we came up and viewed it; and it pleased us well; the more so because the gospel was preached here, and a school kept for the instruction of children; so that all might come to the knowledge of the Saviour; but by reason of some difficulties we did not arrive till of late. Now according to your promise you have received us your own grandfather, and we have all the privileges you enjoy equal with you. Now I thank the great, good Spirit, that he has put it in your heart to have compassion on your old grandfather, and receive him cordially to partake of all the good things contained in your dish."

Here a belt of wampum was delivered. The speaker marked with two persons standing and a tree between them, to represent the council fire place established by the Mahhukunnuk tribe.

Nov. 27. On this day about 12 Christian women by invitation made us a visit, as we commonly practise every year. They, in broken English, spent a few hours in conversation with Mrs. Sergeant and the children. A supper was prepared for them, after which an elderly woman in the Indian language addressed Mrs. Sergeant in the following manner, and desired me to communicate the same.

"We are very thankful for the notice you have taken of us to invite us to come and see you. You have been very kind to us poor Indians. We are very sensible you have been very kind to us in times of sickness and distress; at all times ready to administer advice and medicine for the relief of the sick. We rejoice that you have such courage to live among such a poor people. It is our earnest prayer to God that the health and happiness of yourself and children may be continued for many days, and at last spend a happy eternity with our common Redeemer."

FOREIGN.

STATE OF RELIGION IN GERMANY.

EXTRACTED FROM THE ECLECTIC REVIEW, A WORK OF MUCH MERIT, WHICH COMMENCED WITH THE YEAR 1805.

We have been favoured, (say the Editors) by a learned and pious Correspondent, with a very interesting account of the literary contest which has for a considerable time past, been maintained in Germany, between the friends and the opposers of Christianity. The importance of the subject, and the very imperfect knowledge which hitherto has been obtained of it in our country, induce us to present this statement to our readers, in the form in which we received it; pledging our own credit on the general accuracy of the representation.

I APPREHEND, there has hardly been a period since the first establishment of Christianity, in which such a multitude of different and opposite opinions, on matters of religion in general, and on the Christian system in particular, has existed, as in this portentous age. It is true, errors have prevailed, more or less, in every period of the Church; yet, I am inclined to think, that our day exceeds them all. Often I am forcibly struck by that passage in the cixth Psalm, "It is time for thee, Lord, to work, for they have made void thy law." Though there is a vast difference among those, who seem to pursue the same in the main road, yet the modern philosophers and divines, in Germany, and in other parts of the Continent, apparently divide into three principal classes.

1. There is a party that rejects all revelation, and regards the religion of the Bible as a system of ignorance, fanaticism, and fraud. Writers of this class treat the Prophets, the Apostles, and our blessed Lord himself, as enthusiasts, or as wilful deceivers; they reject all the signs and wonders of the Old Testament, the miracles of our Saviour, and even the historical facts of his resurrection, ascension, &c. as mere fables; or, at least, they deny them to be the effects

of any supernatural power. They admit nothing in the Bible, that does not accord to the dictates of reason, which they represent as the only competent tribunal. This party, which is neither inconsiderable in numbers, nor destitute of able and learned advocates, affects what they call a *superior criticism*; attempting, by a perversion of Oriental languages, of history and antiquity, of ancient and modern philosophy, to destroy the foundation of a Christian's faith and hope, and to establish their own systems. In these, however, they widely vary; and frequently oppose each other in the most severe and sarcastic style. There are some, who have even publicly abjured Christianity, and incline toward atheistical principles. This is evident from a recent work, entitled, *What is Religion? and what alone can it be?* Zerbst, 1803. Another which contains a most shameful attack on all revealed religion, entitled, "Cœlection, or substance and value of natural religion compared with the revealed religion of the Bible." Wolfenbuttle, 1803: and Mr. Fichte, one of the most celebrated modern philosophers, has thus expressed himself: "*Deum non esse ὑφίσταμενον aliquod, seu substantiam, sed intelligendum esse eo nomine ordinem mundi moralem; cujus non sit, quod rationem aut causam aliquam quæras, Deumque adeo non esse, nisi in conscientia nostra morali;*" i.e. "That God is not any ὑφίσταμενον, (existence) or substance, but that the moral order of the world is to be understood by that name; and that no reason or cause of this order need be sought for: therefore, that God is not, except in our moral consciousness." The same philosopher has ventured, in his "Appeal to the Public," to call the God of the Christians an idol, because he is regarded as the Creator and Governor of the world. There are even some professors of divinity, who have advanced pretty far in similar assertions. The Rev. D. Paulus, Professor of Theology, in the newly established protestant university in Wurtzburg, (Bavarian Electorate,) began a short time since to publish a *Commentary on the New Testament*, in which he exerts

himself to the utmost to reduce every miracle, performed by our Lord and his Apostles, to merely natural circumstances. Another modern writer of this kind is Doctor Thiess, Theological Professor in the university of Kiel, who, while he expresses some respect for the character and beneficent actions of Christ, openly denies all the distinguishing doctrines of Christianity, and endeavours to prove, that Christ did not expire on the cross, but merely fainted, and therefore could not be raised from the dead; that neither did he ascend to heaven, but secretly withdrew himself from the sight of his disciples, and privately died in some retired place. Many similar things are brought forward in his famous work, entitled, *A devotional Treatise for enlightened Christians!* (Leipzig and Gira, 1797, 2 vols.)

There is a second party, that allows of revealed religion; often, however, taking the term Revelation in a sense different from that, in which it has usually been accepted; representing the Christian system as far preferable to all other systems, that have made pretensions to Revelation; speaking of Christ in the highest terms of praise, and applauding the moral excellency of his doctrine, and the superior worth of his character; but asserting on the other hand, that Christ, as well as his Apostles, having frequently accommodated themselves to the erroneous views and opinions of that age and people, their doctrine ought to be purified from such errors. Of the grand and fundamental principles of the Divinity of our blessed Lord, his atonement, and the operations of the Spirit of God; they either affirm that these are not contained in the Bible, as hitherto has been supposed; or, if they allow them to be found in the scriptures, they consider them as notions, which, being in contradiction to reason, ought not to be approved. Opinions to this effect, and others of a similar nature, may be met with in many doctrinal and expository writings, as well as in the reviews of the present day.

But there remains also a large party, which most conscientiously reveres the Bible as a divine Revelation, receiving it, not as the word of

men, but as it is in truth, the word of God. Writers of this description consider the Holy Scriptures as the only standard and criterion of sound doctrine and practice; and they contend for the faith, as delivered unto them by the prophets and apostles, and sealed by the blood of so many thousand martyrs. They have written, and continue to write, many excellent works, both learned and popular, in defence of Christianity; and, by a chain of solid and demonstrative arguments, prove the supreme divinity of our adorable Lord and Master. They treat with reverence the great and mysterious work of redemption, wrought by his perfect obedience, and meritorious sufferings and death upon the cross. Deeply sensible of the frailty, weakness and depravity of human nature, they rejoice in Him, who is the way, and the truth, and the life; they receive Him as of God made unto us wisdom, and righteousness, and sanctification and redemption; they firmly hold the doctrine of justification by faith, but as strongly insist upon the necessity of good works, as fruits and evidences of a living faith; and, generally speaking, they are cordially attached to, and acquiesce in, those doctrines and articles, laid down and solemnly professed by the Protestant Reformers; though they are far from anxiously adhering to every single expression or exposition of theirs, but liberally adopt the real improvements, which have been made since their time in different branches of theological learning.

[After giving the names and works of a few very respectable divines of this latter description, our correspondent concludes,]

I could name many excellent characters of similar principles; but let these suffice to shew, that though there be numbers, who oppose the biblical system, yet it is still embraced, supported, and defended, by men of eminent talents, learning and rank.

INTELLIGENCE FROM KARASS.

A LETTER from a respectable correspondent in Edinburgh, to one of the Editors, dated Nov. 1, 1805,

says—"We had lately very comfortable accounts from our missionaries at *Karass* in Russian Tartary. They were well last August. Beside Europeans their family consisted of 19 natives, old and young. All of them, who are grown up, excepting one old man, have renounced Mahommedanism; two have been publicly baptized; and some of the young people, beside speaking the Tartar and Kabardian language, can read and speak English."

In our last number we gave some very interesting extracts from the appendix to the report of the British and Foreign Bible Society, taken from the CHRISTIAN OBSERVER. Since our last, we have received from our correspondent in London a copy of this report, and we are happy in gratifying our readers with further extracts from this rich publication.

The following is a translation of a letter, to the Society, from a respectable clergyman in Alsace, dated Nov. 3, 1804.

ACCEPT, my dearest friend, our most unfeigned thanks for the sum of 30*l.* which you have transmitted to us, as a kind present from some English friends, for the purpose of purchasing and distributing French and German Bibles among the poor inhabitants of our and the neighbouring villages, where four different religious denominations are to be met with, namely, Roman Catholics, Lutherans, Reformed, and Baptists. May God, for Christ's sake, impart his blessing to this act of Christian benevolence, in order that his name may be glorified, and his kingdom come.

You will be glad to learn some particulars, respecting the use which I intend to make of this money.

I have ordered, and soon expect to get 50 copies of the French Protestant Bible, printed at Basil. Though the type is rather too small for country people, yet we have infinite reason to bless God for being enabled to procure even these. In the meanwhile, I have made a list of such persons as I consider most deserving of such a present. Among the large

number of individuals and families to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

1. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when nearly starving with hunger they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was: Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage, but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never consent to part her poor orphans, he nobly answered, "Whoever takes the mother, takes the children too." So he did—and all these children were brought up by them in the most careful and excellent manner. Lately, they have taken in some other orphans, whom they are training up in the fear and love of God. Though

these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages.

2. A *second* Bible I intend to give to an excellent woman, Maria Scheppler, who lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord's supper. This poor woman is also a very distinguished character, in whose praise I could say much were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all which relates to the Redeemer's kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans without receiving the smallest reward, keeps a free school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

3. A *third* Bible-present I intend to make to an excellent widow woman, Catharine Scheiddegger, who is like the former, a mother to orphans, and keeps a free-school; as also does another young woman, who instructs little children in a neighbouring village, in such knowledge as may render them useful members of human and Christian society.

I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears if they are favoured with the present of a Bible. Let me, however, only add this one remark, that it is necessary in our parts, to have a number of Bibles in readiness to lend them out in the neighbouring districts, where all the people are Roman Catholics. For if they possess a Bible of their own, they are in dan-

ger of having it taken away by some blind popish priests; but if it is only lent to them, they generally are permitted to return it.

Finally, farewell! May God be with you, with your congregation, and with all those kind friends who have so nobly come forward to our assistance.

Extract of a letter from the Society "Pro Fide et Christianismo," at Stockholm, addressed to the Rev. G. BRUNMARK, Chaplain to the Swedish Embassy at the Court of St. James's. Dated Stockholm, May 31, 1804.

REV. SIR,

In answer to your question, made in behalf of the British and Foreign Bible Society, "Whether the inhabitants of Sweden in general, and the Laplanders in particular, are sufficiently well provided with Bibles," we do with heartfelt satisfaction inform you, that, owing to the gracious and paternal care of the government of our country, as well as from the gospel light and zeal which have generally spread among individuals, no want exists at present of this Holy Book, which contains in it the fountain of all knowledge, bringing salvation, and producing good-will among men; and moreover, that Bibles in the Finland and Lapland languages are now currently printed at this place, and distributed either gratis, or at very reduced prices, by Societies formed for that benevolent purpose.

You will be pleased, Rev. Sir, to communicate this intelligence to that most noble British Institution; and at the same time, express to them the intimate share which the Society, *Pro Fide et Christianismo*, take in sentiments and operations so honourable and useful. Wishing sincerely that the Lord God may bless and give furtherance to their benevolent views and labours, which tend so eminently to give the light of salvation to benighted or heathen nations,

We remain, &c.

[Signed] O. LINDERHOLM.

Extract of a Letter from the Rev. Mr. CAREY, chief Minister of the Baptist Mission in the East Indies, communicated by the Secretary of that Mission. Dated Calcutta, Feb. 27, 1804.

We have engaged in a translation of the sacred scriptures into the Hindostanee, Persian, Maharashta, Ootul languages; and intend to engage in more. Perhaps so many advantages for translating the Bible into all the languages of the East, will never meet in any one situation again, viz.

a possibility of obtaining learned natives of all these countries; a sufficiency of worldly good things, (with a moderate degree of annual assistance from England) to carry us thro' it; a printing office; a good library of critical writings; a habit of translating; and a disposition to do it. We shall, however, need about 1000l. per annum for some years, to enable us to print them; and with this it may be done in about fifteen years, if the Lord preserve our lives and health.

Literary Intelligence.

The following Statement of the number of Places of Public Worship in London, is from Mr. Colquhoun's treatise on the Police of that city.

ESTABLISHMENT.

- 1 Cathedral dedicated to St. Paul.
- 1 Abbey Church, St. Peter, Westminster.
- 120 Parish Churches.
- 120 Chapels and Chapels of Ease.
-
- 242

MEETINGS FOR DISSENTERS.

- 150 { Consisting of Chapels for Methodists, Nonconformists, Presbyterians, Independents, Anabaptists, Quakers, and English Roman Catholics.

CHAPELS AND MEETING-HOUSES FOR FOREIGNERS.

- 30 { Consisting of Chapels for French, German, Dutch, Swedish, Danish, and Helvetic Protestants, for foreign Roman Catholics, and for those of the Russian, or Greek Church.

SYNAGOGUES.

- 6 For the Jewish Religion.
-
- 428 Places of Public Worship in all.

In the metropolis there are

- 16 Inns of Court and Chancery,
- 5 Colleges,
- 62 Public Seminaries,
- 237 Parish Schools,
- 3730 Private Schools,
- 122 Alms Houses and Asylums for the Indigent and Helpless,
- 17 Hospitals for Sick, Lame, and Diseased, and for Pregnant Women,
- 13 Dispensaries,
- 704 Friendly Societies and other Institutions for charitable and humane purposes. Besides a number of Societies for the purpose of promoting the interests of Religion and Morality.

Out of a population of 8,872,980, in England, there are relieved by parish charity, 1,039,716, or one eighth part of the whole inhabitants of the kingdom. [*Rose's Observations on the Poor Laws.*]

The University of Cambridge, (Eng.) have lately published a new edition of the learned Dr. Waterland's Treatise on the importance of the doctrine of the Trinity.

IN the city of New-York, a number of gentlemen have instituted an association, styled "The New-York Historical Society," to promote the knowledge of the civil, literary, and ecclesiastical history of our country.

SAMUEL F. BRADFORD of Philadelphia is preparing to publish by subscription the New Cyclopædia, or Universal Dictionary of Arts and Sciences, in twenty quarto volumes. By Abraham Rees, D. D. F. R. S. with the assistance of eminent professional gentlemen.

The whole improved and adapted to this country, by gentlemen of known abilities, by whose aid it will be ren-

dered the most complete work of the kind that has yet appeared.

A half volume, in boards, will be regularly published every two months, price three dollars, payable on delivery. Between six and seven hundred Plates, engraved in a superior style of elegance, will be comprised in the course of the publication; by far a greater number than is to be found in any other Scientific Dictionary. At the close of the publication will be delivered an elegant Frontispiece, the Dedication, Preface, and proper Title Pages for the different volumes.

Lemuel Blake is the Agent for receiving subscriptions and delivering the volumes in this town.

Ordinations.

On Wednesday, 1st January, was ordained over the West Church in this town, Rev. CHARLES LOWELL, A. M. Rev. Mr. Channing, made the introductory, Rev. Mr. Sanger, of Bridgewater, the consecrating, and Rev. Mr. Harris, of Dorchester, the concluding Prayers. Rev. Mr. Porter, of Roxbury, preached from *John* xvii. 17. Rev. Mr. Professor Ware, of Cambridge, gave the Charge; and Rev. Mr. Buckminster expressed the Fellowship of the Churches.

On Wednesday, 1st January, was ordained over the Church and Society in Natick, the Rev. FREEMAN SEARS. After the usual forms of examination, proper on such an occasion, the Council proceeded to the meeting-house, where the following services were performed, in presence of a crowded auditory. The Rev. Mr. Kendall, of Weston, made the introductory, the Rev. Mr. Foster, of East-Sudbury, the consecrating, and the Rev. Mr. Austin, of Worcester, the concluding Prayers. Rev. Mr. Kellog, of Framingham, preached from *Eph.* i. 1. Rev. Mr. Greenough, of

Newton, gave the Charge; and the Rev. Mr. Noyes, of Needham, expressed the Fellowship of the Churches.

In Bath, (Me.) was ordained Dec. 26th, the Rev. WILLIAM JENKS, to the pastoral care of the first parish in that town. Rev. Mr. Herrick, of Durham, made the introductory prayer; Rev. Mr. Packard, of Wiscasset, delivered the sermon from 2 *Cor.* v. 20; Rev. Mr. Eaton, of Harpswell, made the ordaining prayer; Rev. Mr. Winship, of Woolwich, gave the charge; Rev. Mr. Parker, of Dresden, the right hand of fellowship; and the Rev. Mr. Bradford made the concluding prayer.

INSTALLATIONS.

In Bath, Rev. Mr. LYMAN, pastor of the second Church and Society in that place.

At Haverhill, the Rev. WILLIAM BATCHELDER, pastor of the Baptist church in that town.

At New Boston, N. H. the Rev. Mr. STONE, pastor of the Baptist church,

Poetry.

HOLY LOVE.

For the Panoplist.

A HYMN.

1.

LET other poets sweep the lyre,
And sing some conqu'ror's martial fire,
Or chant some hero's fame;
That holy love, that sober zeal,
Which none but real Christians feel,
Shall my attention claim.

2.

This love gives new and lasting joys,
This love all enmity destroys,
And changes foe to friend:
Without it life's a dreary waste,
Its comforts destitute of taste,
And man himself a fiend.

3.

Friendship a fairy form assumes,
Bedecks herself with gayest plumes,
And boasts herself a prize;
But soon she's found a splendid cheat,
A base, imposing counterfeit,
Made to deceive the eyes.

4.

Beauty displays her dazzling charms,
And lures the victim to her arms,
And prates to him of joy:
Alas! her pleasures mock pursuit,
To base designs a prostitute,
She wins but to destroy.

5.

Some men are willing to dispense
With wisdom, principle and sense,
Let *Riches* be their share;
But happiness with like disdain
Rejects the miser's golden chain,
And spendthrift's silken snare.

6.

Pleasure prefers a forward claim,
And charms the careless with her
name,
In lusts and wine she rolls:
Far be her haunts from mine abode,
Stain'd are her courts with flowing
blood,
The blood of ruin'd souls.

7.

Fair *Science* beckons from afar,
Uplifts her garlands in the air,
And hails the raptur'd youth;
Of orators she leads a throng,
And of the lofty sons of song,
And points the way to truth.

8.

She shows a list of names enroll'd
In solid leaves of dazzling gold,
Heirs of immortal praise;
She strews her paths with goodliest
flow'rs,
She charms away the ling'ring hours,
And proffers living bays.

9.

Thus she appears when slightly
view'd,
And thus she's eagerly pursu'd;
But all her boasts are vain:
No lasting peace she e'er can give,
No soul from deep distress relieve,
Nor save from Satan's chain.

10.

No heart corrupt can she renew,
No selfish, stubborn will subdue,
No guilty life reform:
These conquests far her pow'r exceed;
She fails in time of greatest need,
In trouble's fearful storm.

11.

Honour in sumptuous robes array'd,
With all her pomp and pow'r dis-
play'd,
The ardent mind assails:
But ah, beware how you confide
In outward pomp, so oft belid,
Or pow'r, which always fails.

12.

But holy love is *beauty* all,
Has *pleasures* that ne'er cease, nor pall,
And countless *wealth* in store;
In love the Saviour condescends
To number us amongst his *friends*,
What heart can covet more!

13.

Science how few can e'er obtain!
But every honest heart can gain
This bright celestial flame:
'Tis hard on earth to get *renown*;
But all may share a heav'nly crown,
An everlasting name.

14.

O blessed Saviour, raise my soul
Above the reach of sin's control,
On heaven engage my heart;
Then shall I sing with warmer zeal
The holy ecstasies I feel,
If Thou the strength impart.

C. Y. A.

We think the following worthy to be preserved in more imperishable columns than those of a newspaper.

DELICATE THOUGHT.

FROM THE PERSIAN.....BY SIR WILLIAM JONES.

"ON parent's knees, a naked new born child
Weeping thou sat'st, while all around thee smil'd;
So live, that sinking in thy last long sleep
Calm thou may'st smile, when all around thee weep."

TO CORRESPONDENTS.

WE have to apologize to H. for postponing his piece on "*Secrets revealed to them, who fear the Lord*," till our next number, when it shall appear.

A communication "*On the pre-existence of the human nature of Christ*," without a signature, is received. The reasoning in our opinion is accurate, scriptural, and conclusive. The writer has our thanks.

"*Remarks on ordinations*," by A HEARER, are sensible and useful. We heartily wish they may lead to a reform in the manner of conducting these religious solemnities.

We concur in opinion with our *Clerical Friend*, in respect to the manner of reviewing valuable publications; and approve of the specimen afforded in the review of Dr. Green's excellent discourse, which shall enrich our next number.

Two communications from PHILALETES, on the *divinity and atonement* of Christ, are just received.

ZUINGLIUS has our cordial thanks for his excellent and seasonable remarks, "*On the connexion between faith in the great doctrines of the gospel, and Christian obedience to its precepts*." We wish often to hear from this sensible, serious and instructive writer.

We have in our possession the last journal of Rev. John Sergeant, containing an interesting account of the accession to his congregation of a large number of Pagan Indians, or followers of the *Prophet*, with extracts from which, we shall gratify our readers, the next month.

☞ Our files are now rich with good matter, and the list of our subscribers is enlarging every month.

AGENTS FOR THE PANOPLIST.

Rev. MIGHILL BLOOD, Buckstown;—Mr. E. GOODALE, Hallowell;—THOMAS CLARK, bookseller, Portland;—THOMAS & WHIPPLE, do. Newburyport;—CUSHING & APPLETON, do. Salem;—ISAIAH THOMAS, do. Worcester;—WILLIAM BUTLER, do. Northampton;—WHITING, BACKUS & WHITING, do. Albany;—T. & J. SWORDS, do. New York;—WM. P. FARRAND, do. Philadelphia;—I. BEERS & Co. New Haven;—O. D. COOK, do. Hartford;—Mr. BENJAMIN CUMMINGS, Windsor, Ver.;—Mr. LEE, Bath, Me.—W. WILKINSON, Providence.